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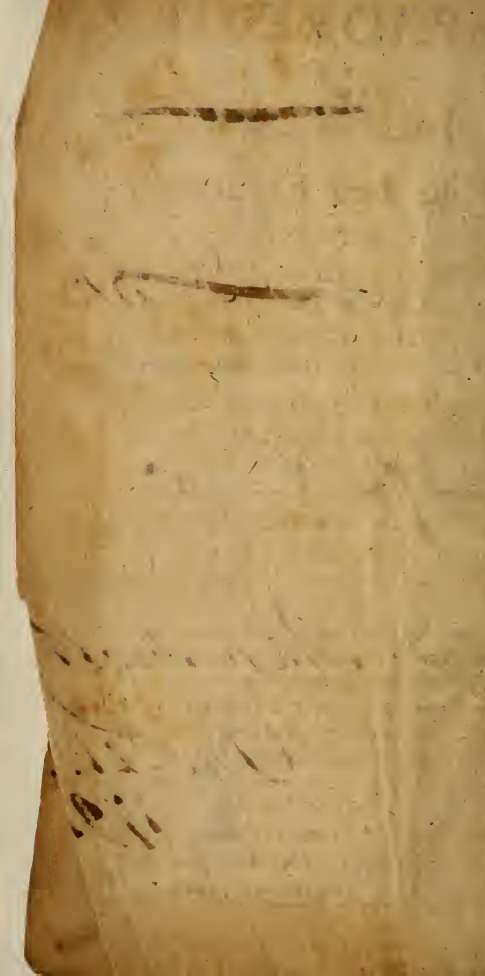
~~Edw. Lyster~~

~~7th Aug~~

N^o 25

Rich. Frost

Dec. 21.
1798



APHORISMES OF Justification,

With their Explication
annexed.

Wherein also is opened the
nature of the Covenants, Satisfac-
tion, Righteousnesse,
Faith, Works, &c.

Published especially for the
use of the Church of *Keder-*
minster in Worcestershire,

By their unworthy Teacher,
R I. BAXTER.

HEBR. 9. 15.

And for this cause he is the Mediator of
the New Testament, that by meanes of
death for the Redemption of the trans-
gressions under the first Testament, they
which are called might receive the pro-
mise of eternall inheritance.

LONDON,

Printed for *Francis Tyton*, at the
Three Daggers in Fleetstreet, near the
Inner-Temple Gate. 1644.

20
JUSTICE

With the best of intentions

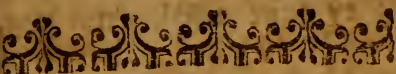
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To the Learned, zealous, Faithfull Ministers of Jesus Christ, Mr. *Richard Vines*, Master of *Pembroke-Hall* in *Cambridge*, and Mr. *Anthony Burges*, Pastor of *Sutton-Coldfield* in *Warwickshire*, Members of the Reverend Assembly of Divines, my very much valued Friends and Brethren in the work and Patience of the Gospel.

Most Dear Brethren,



Never well understood their meaning, who crave Patronage to their Writings from

the meere great ones of the times. If they need or desire a borrowed honour, methinks

A 2. they

The Epistle Dedicatory.

they quite mistake their way, and go for water to the top of *Teneriffe*, which they should seek in the valleys or still-flowing Springs. To give them our Writings to instruct them, is agreeable to our Office and duty: but to submit them to their censures, or crave the protection of their Greatnesses, and prefix their names as the Signatures of Worth, as if Truth did ever the more dwell within, where this gilded sign is hang'd without: this seemeth to me, to be as needlesse, as absurd. The self-idolizing sin of Pride is so naturall to all men, especially when furthered by dignities and worldly pomp, that they are apt enough without a tempter, to take themselves for

for the *summum genus* in every Predicament as well as their owne. A little help wil mount them above their Teachers ; and a little more above Ordinances ; but the top of the ambition is to be above God ; that on them as the *Alpha* all may depend, and to them as the *Omega* all may ascribe. I think it a more needfull work (not for our honour, but their own safety) to make them understand, that Princes and Parliaments are Schollers in that Schoole where Christ is the Master, and we his Ushers: and that (at least) in respect of our Nuncupative, Declarative power, we are their Rulers in spirituals, whom they are bound to obey, *Heb. 13. 7. 17.* and that all Ministers are Bi-

A 3 shops

shops or Overseers in the language of the holy Ghost, *Act. 20. 28. Phil. 1. 1. &c.* and not the servants or pleasers of men, *Gal. 1. 10.*

They leave us the bare name of their Teachers, so that we will teach them nothing but what they have taught us first, and leave out the hard sayings which they cannot beare. For my part, though I have found as much respect from such as most, yet have I known very few of the most Religious great ones, but if I would deal but half as plainly as my commission and patterns doe require, I should quickly turne their respect into indignation. If the old round dealing Prophets and Apostles were among us, I doubt some pious
Gen-

The Epistle Dedicatory.

Gentlemen would take them for sawcy, proud, pragmatical fellowes ; and would think their tongues (though not their revenues) did need a reformation. All this is no blemish to Magistracie, the Ordinance of God, but to humane nature, that for the most part can as ill beare a high estate, as a mans brains can endure to stand on the pinnacle of a steeple. Nor is this to blame any due honor to such, but to excuse my selfe, that I employ not my breath to fill any empty bladder. For you who are low, and full, I suppose the acknowledgement of your worth is lesse dangerous. As I am more beholden to Reason and Religion, then to Greatnesse, so doe I feel them
com-

The Epistle Dedicatory.

command my esteem and affections most powerfully. Your names therefore have I chosen to prefix to this paper. 1. As acknowledging you indeed fit censors of my Doctrine; having alwayes valued the judgement of *Aristotle* in Philosophy before *Alexanders*; and thinking your approbation more considerable then al the Lords or Commanders in the Land. If you approve, I shall be the more confirmed (and so will my people for whom I write it, who know and honour you.) If you disallow, (for I cannot conceit that there is nothing to be disallowed) I shall suspect, and search againe.

2. I desire also hereby to acquaint the world with the
reverend

The Epistle Dedicatory.

reverend esteem I have of you,
and to shew the contemners of
the Ministry some examples
for their confutation : That
they who think that *England*
hath not as learned, holy, ex-
perimentall, judicious, hum-
ble, heart-piercing Preachers,
as any other Nation whatsoe-
ver, may look upon you and
confesse their errour : That
for all the dissentions that
have so wasted both Church
and State, it may appeare in
you, wee had some that were
lovers of peace ; and if all had
been so minded, our wounds
had bin heal'd. That our igno-
rant yonglings that rush upon
the Ministry (who may see
themselves in that glasse, 1
Tim. 3. 6.) may consider their
distance from such as you, and
be

be humbled. That those who wonder at the spreading of errors in our people, may see in you, we had some that taught them better; And *Alexander* did unjustly hang *Ephestions* Physition because hee dyed. And that our Authors or defenders of *Ieroboams* worship, whose fingers itch to be doing with the Prophets that gainsay them, may see what manner of men they have to deale with, whose worth is sufficient to disgrace the proudest persecutors, and make their names hatefull to all generations: To whom I commend Sir *Walter Rawleighs* true observation (*Hist. of the world par. 1. l. 4. c. 3. §. 6.*) [*If Antipater* upon his conquest had carried all other actions never
so

so mildly, yet for killing *Demosthenes*, all that read his eloquent Orations, doe condemn him for a bloody Tyrant to this day: Such grace and reputation doe the learned Arts finde in all civill Nations, that the evill done to a man famous in one of them, is able to blemish any action how good soever otherwise it be or honorably carryed.] To such ends as these have I here prefixed your names; and not to interesse you in the dishonour of the imperfections of this slender Tractate.

Farewell, Reverend Brethren, and go on to be exemplary in all spirituall excellencies: And that the Lord of the Harvest would send forth
more

The Epistle Dedicatory.

more such, and lengthen and
succeed your labours to his
Church, is the hearty pray-
er of

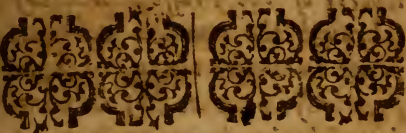
Your unworthy fellow-

servant,

Apr. 7.

1649.

RI. BAXTER.



To the Reader.



*He slow progresse
of knowledge,
and the small
addition that
each age doth
make to the
fore-going, both in common Sci-
ences and Divinity, doth seem a
wonder to many. Among many
others, these foure are no small
impediments to this desirable in-
crease.*

*I. Every ignorant, empty
braine (which usually hath the
highest esteem of it selfe) hath the
a liberty*

To the Reader.

liberty of the Presse, whereby (through the common itch that pride exciteth in men, to seeme somebody in the world) the number of bookes is grown so great, that they begin with many to grow contemptible; and a man may bestow a great many yeares to find out the Authors weaknesse, and that his books have nothing in them but common; and so many must be tossed over before we find out those few that are cleare and solid, that much of our lives are spent in the discovery: And yet he is thought to scape well that onely loseth his time and labour and gets no more hurt by them. Some think the truth will not thrive among us, till every man have leave to speak both in Presse and Pulpit that please: God forbid that we should ever see that day!

day ! If ten mens voyces be louder then one, then would the noyse of Errour drown the voyce of Truth: Ignorance is usually clamorous and loud, but Truth is modest, though zealous: One Orthodox faithfull Teacher, would scarce be seen or finde room for the crowd of seducers: For the godly, compared with the ungodly, are not heer so few as the men of cleer understanding, in comparison of the ignorant: And they are most forward to speake, that know least.

2. Others there are of much like understanding and ends as the former, who yet take the contrary meanes to obtaine those ends. They know no such way to be the onely men, as magisterially to silence all contradictors: If it were onely for apparent, and

To the Reader.

weighty truths, I should commend their zeale. But the mischief is, that they will bee Creed-makers themselves, or put their Commentaries into the Text, or so conjoyne them, as the Rhemists, that the Text may not walk in the day-light alone: And so the Creed of many, who have a quicke and easie faith is swelled as big almost as Aquinas Summes. If one of the Primitive Martyrs were alive among us, and professed but what was in his ancient Creed, hee would scarce be taken by many for a Christian. I am not all so narrow in my Creed, as Doctor Taylor urgeth: but I have observed more of this sort of men contemne his Arguments, then are able to answer them. These men themselves beleeve

so

To the Reader.

so much (*fide humana*) that they know but little ; and yet they would have no body know more then they , or no body speake that saith not as they. They would have nothing said but what is said already ; and then it is better (in print) say nothing. They think it a reproach to change our opinions, or hold them with reserves: *Pudet huc opprobria nobis, &c.* But O that these men could tell us how to remedy it ! To cry down that ignorance which dwelleth in me, is more to the credit of Knowledge then of me. But these men are like many superficial Schollars, who when they have spent many yeares in the Universities, have no way to prove themselves proficient, but to extoll Learning, and cry down

To the Reader.

the unlearned, that so they may cast the suspicion from themselves upon others: Even so doe these in crying down errors. I know this small tract will not relish well with these mens palats, neither is it ambitious of their faueur, or yet so quarrelsome as purposely to provoke them; though some words may not be cut meet to their conceits. As I abhorre the project of Iulian to destroy the Christian Faith, by giving all Sects a liberty of contending; so am I loath that any such monster should be produced by nature who should be a professed enemy to the advancement of Reason; or should presume to bound that sea of Knowledge which God hath promised shall cover the earth; and to say, hitherto shalt thou go,

To the Reader.

go, and no further: For my part,
I must say as Burgerſdicius in
præfat. ad secundam edit. Lo-
gic. *Σύνταξις θεωρητικῆς ἀπορώτερη*,
Vis enim humanæ mentis ita
circumscripta est, ut omnia
non videat omni tempore; &
quæ antea probavit, post ac-
curatius examen iterum im-
probet, rejiciatque. Hoc adeo
re ipsa comperio sæpius in
studiis meditationibusque me-
is, ut quæ olim mihi visa sunt
certissima & quasi ex tripode
pronunciata, ea melioribus
rationibus motus deprehen-
dam, admodum esse a veritate
aliena. And sure Divinity hath
as great depths as Philosophy;
especially where it is interwoven
with it. And to them that will
certifie me in my mistakes, I must
say as Aristotle to his Physician
a. 4. when

To the Reader.

be prescribed him the meanes of his cure (referente Eliano, lib. 9. de var. Hist.) Ne, inquit, me cures velut bubulcum, velut fossorem, sed prius causam edissere, sic enim facili persuasione me morigerum reddideris. Crudelissima enim est (inquit Ritschel) & insanissima tyrannis, cum quis alios, ut à se dictis assurgant, cogere vult, nullâ dictorum evidentiâ allatâ.

3. But the greatest enemy to knowledge of all, is mens studying onely names and words, instead of things. Both in Sciences and Divinity this hath debased mens understandings. Men get all the termes of Art, and theologicall definitions, Distinctions, Axiomes, &c. at their fingers end; but to study the

To the Reader.

the nature of the things themselves, they are utterly carelesse. Their learning lyeth more in their memory, than in their reason and judgement: There you may finde perhaps a large Nomenclature, or a Farrago Notionum secundarum, sed fere sine primis. They have learned (as Parrots) to speak the same words which their Tutors and Authors have put into their mouthes; but put them out of their beaten road, and they are at a stand: These men may with industry make good Linguists or Historians, or perhaps be able to muster an Army without their Roles: But for Philosophy and Divinity, they have little more then the Carriers horse when he hath a Library on his back. As learned Thomas White saith,

To the Reader.

in Dialog. de mundo, pag. 270
Doctorem duæ sunt Classes,
Alii enim eruditi sunt quasi
memoriâ tenus docti ; alii
veritatum pensitatores. Duo
itaque ad authoritatem petun-
tur, ut & artis peritus sit, &
ex eorum numero penes quos
depositum est scientiæ Tribu-
nal. *What I would say to these
men, they may read (if they will
bestow the labour) in Ruff-
chell's Preface to his late
Contemplationes Metaphy-
sicae.*

*And (which is the killing
effect of this venome) these
Preachers usually teach their
people a Christianity suitable
to their owne Theologie, which
consisteth in repeating certaine
words, and formes, and using cer-
taine ceremonious actions, and
then*

To the Reader.

then they are as good Christians
as they themselves are Di-
vines.

4. And yet were there no
miscarriage in our studies,
Knowledge could not make that
happy progresse which some ex-
pect: For it is not in studies as
it is in Manufactures, that one
man may begin where another
left; but every man must fetch
it from the very principles him-
selfe: Neither can we take the
words of those that have studied
it before us; for that is neither
a sound, nor satisfactory know-
ledge: Whence it comes to passe,
(saith Pemble Vind. Grat. p.
168.) that while wee are busie
in examining our forefathers
inventions, and posterity im-
ployed in trying our examina-
tions, neither we nor they have
much

To the Reader.

much time to adde any thing for the increase of Learned Knowledge : whence you may guesse at one cause, why many Sciences, for some thousands of yeares have kept one pitch, and not growne above that dwarfish stature that they had in their infant invention : and also what the reason is that many that read most, prove not the deepest Schollers; for no greater impediment to exact Learning then to make use of other mens understandings, and neglect our owne.

I speak not this, as if I had overcome these impediments any more then others; but because I have perhaps more beene hindered by them, and so take my selfe bound to warne thee of the pit that I have falne in : And
with-

To the Reader.

withall to let thee know, that if godly men themselves while they lye in these snares, shall oppose any truth in this Treat, it is no wonder, but a thing to be expected.

To give thee the History of the conception and nativity of these Aphorismes, and the reason why I trouble the world with more Bookes, which I blame in others; understand, that this is but an Appendix to another Treatise going to the Presse on a more excellent Subject: Also, that having occasion therein to touch upon, Matth. 25. 35. I was desired to explaine in what sence it is, that Christ giveth the reason of his sentence in judgement from mens works: In answer hereto (and to cleare some other incident doubts of the like nature

To the Reader.

ture) I wrote these Positions or Aphorismes; which when some had got, they complained of obscure brevity, and desired some fuller explication; which when I had done, that which before was but two or three leaves, annexed as an Appendix to the fore-mentioned Treatise, did swell to this bignesse, that I was faine to let it goe alone. Could I have got Copies enow for my owne friends, whom I am bound to instruct; other men had not beene like to have been troubled with it; If thou please, thou mayest let it passe without thine observation: If otherwise, it is so small, that it will take up but little of thy time to read it, nor adde much to the common burdea. Some few passages here are which I am not so cleare and
con.

To the Reader.

confident in my selfe; As the nature of the Death threatned in the first Covenant; The necessity of the punctuall performance or execution of all threatnings; The interest of Christs Active Obedience to those Laws which did binde man in innocency, in the work of satisfaction, as conjoynd with his Passive Obedience to make up the same price. But as these are but few, so I am not utterly at a losse concerning them; but seeme to discern a strong probability of what I have written therein.

For you, my Friends, whom Christ hath committed to my Teaching and Oversight, as to an unworthy Vsher under him in his Schoole, and Steward in his House, and of his Mysteries;

I pub.

To the Reader.

I publish this for your sakes and use.

1. Because I have still thought that points controverted are better written than preached, and read than heard; especially, where the greatest part of the Auditory is incapable of understanding them.

2. Yet is this Doctrine of so great concernment, and so neer the Foundation, that of all the controversies agitated in the Church, there's few that doe better deserve your study, and few that I am so loath you should be ignorant of. It is my exceeding joy, that God hath kept you in this distracted age, from doting about questions that engender strife, and hath given you to cleave to the most fundamentall, undoubted, and practi-
call

To the Reader.

call Truths, and to spend your time in practice, and peace, and promoting the salvation of the ignorant about you, when others are taken up in censuring their brethren, renting the Church, opposing the truth, or wrangling about lesser things which are quite above their understandings. Hold on this way; and if you have not in it more Communion with Christ, more growth in Grace, and on your Death beds a more comfortable review of your lives, and at last a better reckoning made thereof, then the other, then say, I have deceived you. Yet, as I would have you neglect no truth; so especially what time you can spare for controversie, let it chiefly be spent upon these that are so weighty. Be ashamed that

To the Reader.

that men should heare you disputing about Circumstantialls of Discipline - Baptisme, Supper, &c. before you know how to bee justified before G O D, or understand the Doctrine of the Covenants, Redemption, Faith, Obedience &c.

3. The Bookes that are written of justification are many, and some great, which I knew you had not time to read; and if you did, perhaps would lose much of your labour, as I have done. Therefore I desired to set the most necessary part before you in a narrower compasse. I never intended the full handling of the Doctrine of justification, these Aphorismes being but for the Answering of a particular
Question

To the Reader.

Question: Especially what is in Master Bradshaw I omit, because I expect that you will read and study him, the Book being so small, and of such singular worth, containing as much as the greatest Volumes. In some places I have omitted the prooffe of my Assertions, partly because they seemed plaine, or to be the evident consequences of former Positions; partly for brevity, and partly because it is for your use, to whom I am (yet) at hand to cleare what you doubt of; and who, I hope, doe understand, that to take upon trust from your Teachers what you cannot yet reach to see in its owne evidence, is lesse absurd, and more necessary than many doe imagine. Moreover,
know-

To the Reader.

knowing, that I must shortly
put off this Tabernacle, and be
taken from you, I thought
good to use this endeavour,
that you may bee able after
my departure, to have these
things in your understand-
ings and remembrance (2 Pe.
1. 14, 15.) And while I
am in this flesh, I shall not
cease to admonish you, and
pray on your behalfe, that you
may beware lest yee also being
led away with the error of the
wicked, fall from your an-
stedfastnesse; but may grow in
Grace, and in the Knowledge
of our LORD and SAVI-
OUR, IESUS CHRIST:
Nor shall I desire any great-
er Honour or Advancement
on this Earth, than with A-
bilitie,

To the Reader.

bilitie, Sinceritie, and Suc-
cesse, to be

A Servant of Christ,

in the work of your

Salvation,

RI. BAXTER.

Kedderminster.

Novemb. 17.

1648.

Yacht Club

White, Sixteenth, and
No. 10 St

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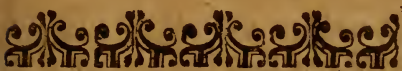
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W. J. B. & Co.

W. J. B. & Co.
No. 10 St.
1888







A P H O R I S M E S

O F

I U S T I F I C A T I O N ,

With their Explication
Annexed.

Wherein also is opened
the Nature of the Cove-
nants, Satisfaction, Righteous-
ness, Faith, Works, &c.

Thesis I.

God hath first a Will of pur-
pose, whereby he determi-
neth of Events: what shall be,
and what shall not be, de fa-
cto: Secondly, And a Legisla-
tive, or Preceptive Will, for the
government of the Rationall
B Creature:

Creature: whereby he determineth what shall be, and what shall not be, de jure, or in point of duty; and in order thereto, concludeth of Rewards and Punishments.

Explication.

THIS Distinction of the Will of God into his Will of Purpose, and his Will of Precept, is very commonly used by Divines, and explained by some, especially, Doctor *Twisse* frequently, and Doctor *Edward Reignolds*, in his Sermons on the Humiliation dayes, on *Hos. 14.* Yet is not the exceeding necessity and usefulness of it discerned by many, nor is it improved accordingly by any that I have read: It is near of kin to the common distinction of *Voluntas signi, & Beneplaciti*, but not the same: The Term [*signi*] being more comprehensive, yet (in
my

my judgement) lesse proper and convenient then this [Legislative Will, or *voluntas Præcepti* :] As the old verse shews, *Præcipit ac prohibet, permittit, consulit, implet*. Two of these Acts, to wit, Permission and Operation, fall under the Will of Purpose, as they are the effects and revelation of it; but not under the Legislative Will: And indeed the Schoolmen by their *Voluntas signi*, do intend no other Will, but the same which they call *Beneplaciti*, whose Object is event, as it is uncertainly represented to us by those five signes: And because they are such uncertain signes (the contrary to what they seem to import, being frequently certain;) therefore they tell us that this is but metaphorically called the Will of God; viz. by a speech borrowed from the manner of men, who signifie their Will by such kinde of Actions; see *Aquin. sum. 1^a: 1^a. Quest. 19. Art. 11. 12.* And *Schibler. Metaph.* of this.

But that which I call the Legisla-

tive or Preceptive will, hath another object, *viz.* not event but duty; and is Metonymically rather then Metaphorically called Gods Will, it being the effect and revelation of his reall unfeigned Will. For God doth not seeme to Will that this or that shall be our duty, and so speake after the manner of men (according to the sense of their *Voluntas signi*) but hee willeth it unfeignedly.

Neither is this Distinction the same with that which differenceth Gods revealed Will from his secret. For his revealed Will containeth also part of the Will of his purpose, and all the will of precept: The meere prophecies, and also the promises and threatnings, so far as they point out future event, are the Revealed part of the Will of Gods purpose. *Tilenus* himselfe in his conference with *Camero* seemes to approve of this Distinction; where he distinguisheth of Gods Will according to its Object, *viz. vel quod ipse*

ipse vult facere, vel quod a nobis vult fieri : If in this last branch he speake not *de officio* and of this preceptive will, rather then *de eventu* and of the will of purpose, then he can meane it onely of a conditionall will of purpose.

As we use to distinguish betwixt the legall will of the King publicly manifesting our duty in the Laws, and his personall private will ; so must we do here.

The necessity of this distinction is so exceeding great, that but little of the doctrinall part of Scripture can be well understood without it. The verity of it is also unquestionable : for none but the grossely ignorant will deny, that Event and Duty, Purpose and Law, are truly distinct, or that both these last are called in Scripture and common custome of speech, The Will of God.

And therefore it is a sencelesse Objection, that wee hereby make two wills in God, and those con-

tradiſtory. For firſt, we only make them two diſtinct Acts of one and the ſame will : whereof that of purpoſe is leſſe revealed , and doth leſſe concern us, yet is moſt properly called his will, as being ſuch as in man we call the Elirite Act of it : but that of precept is all revealed and doth more concerne us ; yet as it is in his Law it is onely Metonymically called his Will, as being only the diſcovery of his VWill properly ſo called.

And 2ly Contradiſtion there is none ; for they are not *de eodem* ; they have to do with ſeverall Objects ; To Will that it ſhall be *Abrahams* duty *pro hoc tempore* to ſacrifice his ſon ; and yet that *de eventu* it ſhall not be executed , are far from contradiſtory. To Will that it ſhall be the *Jewes* duty , not to kill Chriſt, and yet that eventually they ſhall kill him , is no contradiſtion. To will that it ſhall be *Pharaohs* duty to let *Iſrael* go ; and yet that in poynt of event hee ſhall

shall not let them go, is no contradiction. Indeed, if God had willed, that he shall let them go, and he shall not eventually, or that it shall be his duty, and it shall not; either of these had been a contradiction undoubted.

But I have largely explained, and more fully improved this Distinction under the Dispute about Universal Redemption, and therefore shall say no more of it now.

Thesis II.

First, Predestination, Election, Reprobation, or Preterition. Secondly, the Covenant betwixt the Father and the Son. Thirdly, the absolute Promises of Regeneration and perseverance. Fourthly, the fulfilling of those Promises by differencing Grace, are all in the series under the Will of Gods purpose.

Explication.

IT is of very great use to understand which of these Wills every one of Gods particular words or works do fall under.

1. That Predestination, Election, and Reprobation, are under this Will of Purpose only, is undoubted.

2. Divines use to mention a Covenanting between the Father and the Son about the work of Redemption: It is called a Covenant but improperly, speaking after the manner of men. Properly it is but the Decree of God concerning Christs Incarnation, his work, and his sufferings, and the success of these, and what God will further do thereupon. This therefore falls under this Genius, and so doth the Fathers giving the Elect to Christ, which is but part of this.

3. Those promises of taking the hard heart out of us, and giving hearts of flesh, one heart, a new heart, and of putting his fear in us, that

that wee shall not depart from him, &c. are generally taken to be Absolute promises (for here is no Condition expressed or intimated) made to all the Elect and only them, as not yet regenerate; and so not to any either named or qualified persons. These are not therefore fulfilled upon condition of our Faith, or made ours by beleeving, as other promises are: For Faith is part of the thing promised, and the persons are unregenerate, and consequently unbelievers when these promises are fulfilled to them. Therefore these Absolute promises are but meere gracious predictions what God will do for his Elect, the comfort whereof can be received by no man till the benefit be received, and they be to him fulfilled: Therefore as all meere predictions, so also these promises do fall under the Will of Purpose, and not of Precept.

4. So also doth the fulfilling of these to particular persons: the actual chusing or calling of some while

others are past by : The bestowing of that faith which is the condition of the Covenant : The giving of perseverance : And all the passages of speciall, effectuall, differencing Grace. The knowledge of this is of great use in expediting the Arminian Controversies, as you shall perceive after : Some parts of Scripture do in severall respects belong to both these Wills ; such are some promises and threatnings conditionall, which as they are predictions of what shall come to passe, do belong to the will Purpose, but as they are purposely delivered and annexed to the commands and prohibitions for incitement to Duty, and restraint from Sin, (which was indeed the great end of God in them) so they belong to the Will of Precept : For the promise of Reward, and the threatning of Punishment, are reall parts of the Law or Covenant, so of History. All this is only a preparative to the opening more fully the nature of the Legislative Will, and what falls under

it :

it : For the Will of Purpose, and what is under it, I have no intention any further to handle.

Thesis III,

First, The Will of God concerning duty is expressed wholly in his written Laws. Secondly, which Laws are promulgate and established by way of Covenant, wherein the Lord engageth himselfe to reward those that performe its conditions, and threateneth the penalty to the violaters thereof.

Explication.

I. **N**OT but that much of Gods Will is also contained in the Law of Nature; or may by the meere use of Reason be learned from Creatures, and Providences : But yet this is

is nothing against the Scriptures sufficiency and perfection: For besides all the superadded Positives, the Scripture also containes all that which we call the Law of Nature; and it is there to be found more legible and discernable than in the best of our obscure, deceitfull, corrupted hearts.

2. All perfect compulsive Laws have their penalty annexed, (or else they are but meerly directive) but not usually any reward propounded to the obeyers: It is sufficient that the Subject know his Soveraignes pleasure, which he is bound to observe without any reward. Meere Laws are enacted by Soveraignty; Meere Covenants are entred by equals, or persons dis-engaged to each other in respect of the contents of the Covenants, and therefore they require mutuall consent. These therefore made by God, are of a mixt nature; neither meere Laws, nor meere Covenants, but both. He hath enacted his Laws as our Soveraigne

veraigne Lord, without waiting for the Creatures consent, and will punish the breakers, whether they consent or no: But as it is a Covenant, there must be a restipulation from the Creature; and God will not performe his conditions there expressed, without the Covenanters consent, engagement, and performance of theirs.

Yet is it called frequently in Scripture [a Covenant,] as it is offered by God, before it be accepted and entered into by the Creature: because the condescension is only on Gods part; and in reason there should be no question of the Creatures consent, it being so wholly and only to his advantage. *Gen. 9. 12, 17. Exod. 34. 28. Deut. 29. 1. 2 Kings 23. 3. &c.*

There are some generall obscure Threatnings annexed to the prohibitions in the Law of Nature; that is, Nature may discern that God will punish the breakers of his Law, but how, or with what degree of punishment

punishment it cannot discern : Also it may collect that God will be favourable and gracious to the Obedient : but it neither knows truly the conditions , nor the nature or greatnesse of the Reward, nor Gods engagement thereto. Therefore as it is in Nature, it is a meer Law; and not properly a Covenant. Yea to *Adam* in his perfection, the forme of the Covenant was known by superadded Revelation, and not written naturally in his heart.

Whether the threatening and punishment do belong to it only as it is a Law , or also as it is a Covenant , is of no great moment; seeing it is really mixt of both. It is called in Scripture also, the curse of the Covenant : *Dent. 29. 20. 21.*

Thesis. 4.

*The first Covenant made with
Adam*

Adam did promise life upon condition of perfect obedience, and threaten death upon the least disobedience.

Explication.

THe promise of life is not expressed, but plainly implied in the threatening of death. That this life promised was onely the continuance of that state that *Adam* was then in in Paradise, is the judgement of most Divines : But what death it was that is there threatened, is a Question of very great difficulty, and some moment. The same damnation that followeth the breach of the New Covenant, it could not be : no more then the life then enjoyed is the same with that which the New Covenant promiseth. And I cannot yet assent to their judgement, who think it was onely that death which consisteth in a meer separation.

paration of soule and body; or also in the annihilation of both. *Adams* separated soule must have enjoyed happinesse, or endured misery: For that our soules when separated are in one of these conditions, and not annihilated or insensible, I have proved by twenty Arguments from Scripture in another booke. As *Adams* life in Paradise was, no doubt incomparably beyond ours in happinesse; so the death threatened in that Covenant was a more terrible death then our temporall death. For though his losse by a temporall death would have bin greater then ours now; yet hee would not have bin a Subject capable of privation, if annihilated; nor however capable of the sense of his losse. A great losse troubleth a dead man no more then the smallest. Therefore as the joy of Paradise would have bin a perpetuall joy, so the sorrow and pain it is like would have bin perpetuall, and wee perpetuated capable Subjects. See *Barlow exercit. utrum melius sit miserum*

miserum esse quam non esse ? I do not thinke that all the deliverance that Christs Death procured, was onely from a temporall death or annihilation: or that the death which hee suffered was *equivalent* to no more.

Thesis 5.

This Covenant being soon by man violated, the threatening must bee fullfilled, and so the penalty suffered.

Explication.

VV Hether there were any flat necessity of mans suffering after the fall, is doubted by many, and denyed by *Socinus*. Whether this necessity ariseth from Gods naturall Justice, or his Ordinate, *viz.* his Decree, and the verity of the

the threatening, is also with many of our own Divines a great dispute: whether God might have pardoned sinne, if he had not said, *the sinner shall die*, may be doubted of (though I believe the affirmative, yet I judge it a frivolous presumptuous question. But the word of his threatening being once past, me thinks, it should bee past question that hee cannot absolutely pardon, without the apparent violation of his Truth, or Wisdome. Some think that it proceedeth from his Wisdome rather then his Justice, that man must suffer: (see Mr. *Jo. Goodwin of justif. part. 2. pag. 34.*) but why should we separate what God hath conjoyned? However, whether Wisdome, or justice, or Truth (or rather all these) were the ground of it, yet certaine it is, that a necessity there was that the penalty should be inflicted: or else the Son of God should not have made satisfaction, nor sinners bear so much themselves.

Thesis 6.

Thesis 6.

This penalty the offender himselfe could not bear, without his everlasting undoing.

Explication.

THat is, not the full penalty: for part of it hee did beare, and the Earth for his sake: and (as I think) all mankind doth beare part of it to this day. But the full penalty would have bin a greater and everlasting suffering.

Thesis 7.

(1) Iesus Christ at the Will of his Father, (2) and upon his own Will, (3) being perfectly furnished

nished for this Worke, (4) with a Divine power, (5) and personall Righteousnesse, (6) first undertooke, (7) and afterward discharged this debt; (8) by suffering what the Law did threaten, and the offender himselfe was unable to beare.

Explication

(1) **T**HE Love of God to the World was the first womb where the worke of Redemption was conceived, *Ioh. 3. 16.* (as it is taken conjunct with his own glory.) The Eternall Wisdome and Love found out and resolved on this way of recovery, when it never entered into the thoughts of man to contrive or desire it.

(2) The VVill of the Father and the Son are one: The Son was a voluntary undertaker of this task:
it

It was not imposed upon him by constraint : when he is said to come to do his Fathers Will (*Heb. 10. 7. 9.*) it doth also include his own Will. And where he is said to do it in obedience to the Father , as it is spoken of a voluntary obedience, so is it spoken of the execution of our Redemption , and in regard to the humane nature especially ; and not of the undertaking by the divine Nature alone. Not only the consent of Christ did make it lawfull that he should be punished being innocent, but also that speciall power which as he was God he had over his own life, more then any creature hath: *Joh. 10. 18.* I have power (*ἐξουσίαν*) saith Christ, to lay down my Life.

(3). No meere creature was qualified for this worke : even the Angels that are righteous do but their duty, and therefore cannot supererrogate or merit for us. Neither were they able to beare and overcome the penalty.

(4) It

(4). It must therefore be God that must satisfy God; both for the perfection of the Obedience, for dignifying of the duty and suffering, for to be capable of meriting, for the bearing of the curse, and for the overcoming of it, and doing the rest of the workes of the Mediatorship, which were to be done after the Resurrection. Yet meere God it must not be, but man also; or else it would have been forgiveness without satisfaction, seeing God cannot be said to make satisfaction to himselfe. Many other reasons are frequently given by Divines to prove the necessity of Christs Incarnation, *Act. 20, 28. Heb. i. 1, 2, 3.*

(5.) Had not Christ been perfectly righteous himselfe he had not been capable of satisfying for others: Yet is it not necessary that he must be in all respects a fulfiller of Righteousnesse before he begin the work of satisfaction, or that his righteousness and satisfaction be so distinct,
as

as that the same may not be both righteousnesse and satisfactory.

Though many great Divines do so distinguish between *Iustitiam personæ*, & *Iustitiam meriti*, as that the former is only a preparatory to the latter ; yet I cannot see any reason but the same obedience of Christ to the whole Law may be both personall and meritorious, (of the righteousnesse of the Divine nature, or the habituall righteousnesse of the humane nature, I do not now dispute.) Therefore I do not mean that all Christs personall righteousnesse was only preparatory to his satisfaction and merit, when I speak of his being furnished with a personall Righteousnesse, though I confesse I was long of that judgement. See more after at pag. 45.

(6.) The undertaking of the Son of God to satisfie, was effectuall before his actuall satisfying : As a man that makes a purchase, may take possession and enjoy the thing purchased upon the meere bargain made

made, or earne paid, before he have fully paid the sum. To this purpose most understand that in *Rev. 13.8.* *whose names were not written in the booke of life*, of the lambe slaine from the foundation of the World: But I doubt not but *Weemse* his interpretation is the plaine truth; that the words [*from the foundation of the World*] have reference to the writing of these names in the booke of Life, and not to the slaying of the Lambe, as being thus to be read, *whose names were not written in the booke of life of the slain Lambe, from the foundation of the World.* It hath the same sence with *Rev. 17. 8.* which doth expound this in leaving out the mention of the slaying of the lambe.

(7). I know mans guilt and obligation to suffer, is but Metaphorically called his debt. Therefore when we would search into the nature of these things exactly, wee must rather conceive of God as the Lawgiver and Governour of the World,

World, then as a creditor, lest the Metaphor should mislead us. Yet because it is a common and a Scripture phrase, and conveniently expresseth our Obligation to beare the penalty of the violated Law, I use it in that sense.

But here we are cast upon many and weighty and very difficult Questions. VVhether Christ did discharge this debt by way of solution or by way of satisfaction? 2. whether in his suffering and our escape the threatning of the Law was executed or dispensed with? 3. And if dispensed with, how it can stand with the truth and justice of God? 4. And whether sinners may thence be encouraged to conceive some hope of a relaxation of the threatnings in the Gospell? 5. And whether the faithfull may not feare lest God may relaxe a promise as well as a threatning? 6. And lastly whether if the Law

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be relaxable, God might not have released his Son from the suffering, rather then have put him to so great torment, and so have freely pardoned the offendours? I shall briefly answer to all these.

I *Quest.* Meere and proper solution or payment is, when the very same thing is paid which was in the obligation, or suffered which was threatened. This payment the creditor cannot refuse; nor the Ruler refuse this suffering, nor to acquit the person that hath so payed or suffered.

Satisfaction is the paying of somewhat that was not directly in the Obligation, but is given to satisfye the creditor in stead of the debt, which payment the Creditor may chuse to accept; and if hee do not consent to accept it, though it were paid, yet the debtour should not be acquit. So also in regard of suffering.

Here we take payment and satisfaction in the strict legall sense,
and

and not in the large sence wherein they are confounded. And now the Question is, whether Christs suffering were the payment of the very debt, or of somewhat else in its stead? The resolving of this depends upon the resolving of two other questions both great and difficult.

1. What it was which the Law did threaten 2. what it was that Christ did suffer?

1. Various are the judgements of Divines about the former; and exceeding difficult it is to determine, because it hath pleased the Holy Ghost to speake of it so sparingly: and who can here understand any more then is written? 1. Whether Adams soule and body should immediately have bin annihilated, or destroyed so as to become insensible? 2. Or whether his soule should have bin immediately separated from his body as ours are at death, and so be the only sufferer of the pain? 3. Or if so, whether there should have bin any Resurrection of the
 C 2 body

body after any certaine space of time, that so it might suffer as well as the soule? 4. Or whether soule and body without separation should have gone downe quick together into Hell? Or into any place or state of torment short of Hell? 5. Or whether both should have lived a cursed life on Earth through everlasting, in exclusion from Paradise, separation from Gods favour and gracious presence, losse of his image, &c? 6. Or whether hee should have lived such a miserable life for a season, and then be annihilated, or destroyed? 7. And if so, whether his misery on Earth should have bin more then men doe now endure? And the more importance are these Questions of, because of some other that depend upon them. As 1. what death it was that Christ redeemed us from? 2. And what death it is that perishing infants die, or that our guilt in the first transgression doth procure? For it being a sinne against the first Covenant only,

onely, will be punished with no other death then that which is threatened in that Covenant.

Much is said against each of these expositions of that first threatening.

1. Against the first I have said somewhat before; And that in *1 Thes. 1. 10.* seems to be much against it: *Jesus that delivered us from the wrath to come*: This wrath was either the execution of the threatening of the Covenant of works, or of the Covenant of grace: not the latter, for Christ saveth none who deserve it, from that: therefore it must needs be the wrath of the first Covenant, and consequently that Covenant did threaten a future wrath to all sinners, which, if the world or *Adam* himselfe had been destroyed, or annihilated immediately upon his fall, we had not been capable of.

2. Against the second sence, it seemeth unlikely that the soule should suffer alone, and the body lie quietly in the dust, because the bo-

dy did sinne as well as the soules, and the senses were the soules inticers and betrayers.

3. Against the third there is no intimation of a Resurrection in the Scripture as part of the penalty of the Covenant of works, or as a preparative to it. That *Adam* should have risen againe to be condemned or executed if Christ had not come, no Scripture speakes; but rather on the contrary, Resurrection is ascribed to Christ alone, 1 Cor. 15. 12. 21, 22.

4. Against the fourth it seemeth evident by the execution, that the separation of soule and body was, at least, part of the death that was threatned: or else how comes it to be inflicted? And the Apostle saith plainly, that in *Adam* all dye, viz. this naturall death, 1 Cor. 15. 22.

5. Against the fifth the same Argument will serve.

6. Concerning the sixth and seventh they lye open to the same objection as the second.

It is hard to conclude peremptorily in so obscure a case. If we knew certainly what life was the reward of that Covenant, we might the better understand what death was the penalty. *Calvin* and many more Interpreters think that if *Adam* had not fallen, he should after a season have been translated into Heaven without death, as *Enoch* and *Elias*. But I know no Scripture that tells us so much. Whether in Paradise terrestriall or celestiall, I certainly know not; but that *Adam* should have lived in happiness, and not have dyed, is certain; seeing therefore that Scripture tells us on the one hand, that death is the wages of sinne; and on the other hand, that *Jesus* delivered us from the wrath to come; the 2; 6; and 7; Expositions doe as yet seem to me the most safe, as containing that punishment whereby both these Scriptures are fulfilled: Beside that they much correspond to the execution, viz. that man

should live here for a season a dying life, separated from God, devoid of his Image, subject to bodily curses and calamities, dead in Law, and at last his soule and body be separated; his body turning to dust from from whence it came, and his soule enduring everlasting sorrowes, yet nothing so great as those that are threatned in the new Covenant.

The Objection that lyeth against this sense, is easier then those which are against the other. For though the body should not rise to torment, yet its destruction is a very great punishment: And the soule being of a more excellent and durable nature, is likely to have had the greater and more durable suffering: And though the body had a chiefe hand in the sin, yet the soule had the farre greater guilt, because it should have commanded and governed the body; as the fault of a man is far greater then the same in a beast.

Yet I do not positively conclude,
that

that the body should not have risen againe ; but I finde no intimation of it revealed in the Scripture ; but that the sentence should have been immediately executed to the full, or that any such thing is concluded in the words of the threat [*In the day thou eatest thou shalt die the death*] I doe not thinke ; for that would have prevented both the being, the sin, and the suffering of his posterity ; and consequently Christ did not save any one in the world from sinne or suffering but *Adam* and *Eve*, which seems to me a hard saying (though I know much may be said for it.)

Thus we see in part the first Question resolved ; what death it was that the Law did threaten ? Now let us see , whether this were the same that Christ did suffer ? And if we take the threatening in its full extent, as it expresseth not only the penalty, but also its proper subject and its circumstances , then it is undeniable that Christ did not

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suffer.

suffer the same that was threatned ; For the Law threatned the death of the offender, but Christ was not the offender ; *Adam* should have suffered for ever, but so did not Christ ; *Adam* did dye spiritually, by being forsaken of God, in regard of holinesse as well as in regard of comfort, and so deprived at least of the chiefe part of his Image ; so was not Christ.

Yet it is disputable whether these two last were directly contained in the threatning, or not ? whether the threatning were not fully executed in *Adams* death ? And the eternity of it were not accidentall, even a necessary consequent of *Adams* disability to overcome death and deliver himself, which God was not bound to doe ? And whether the losse of Gods Image were part of the death threatned, or rather the effect of our sinne onely, executed by our selves, and not by God ? Many Divines say, that God did not take away his Image, but
man

man thrust it away : So *Capell of Temptations*, pag. 8. &c. Though most judge otherwise, because the same power must annihilate that must create.

I conclude then, that in regard of the proper penalty, Christ did suffer a paine and misery of the same sort, and of equall weight with that threatned; but yet because it was not in all respects the same, it was rather satisfaction then the payment of the proper debt, being such a payment as God might have chosen to accept.

The 2. Question was, Whether the threatning was executed, or relaxed and dispensed with?

Ans. The Answer to this is plaine in the answer to the former.

In regard of the meer weight of punishment, considered as abstracted from person and duration, it was executed and relaxed; yet taking the

the threatening intirely as it was given out, and we must say it was dispensed with ; for mankinde doth not suffer all that is there threatened.

Yet some, who think that the death threatned did consist in our present miseries and temporal death onely, do also think that the threatening is fully executed upon the sinners, and that Christ hath onely delivered us from the accidentall duration of it, but not prevented the execution.

If I could think that the threatening intended no punishment to the soule further, after it is separated from the body, then I should think as they.

The 3. Question is, How it can stand with the Truth and Iustice of God to dispense with his Threats? Concerning his Iustice the question is not difficult; and I shall say nothing to that ; all the question is,
how

how to reconcile this dispensation with Gods truth. Here you must distinguish, 1. Betwixt the letter of the Law and the sense. 2. Between the Law and the end of the Law. 3. Between a Threat with exception either expressed or reserved; and that which hath no exception. 4. Between a threatening which onely expresseth the desert of the sinne, and what punishment is due, and so falleth only under the will of precept, and that which also intendeth the certaine prediction of event, and so falleth under the will of purpose also. And now I answer:

1. The end of the Law is the Law, and that end being the manifestation of Gods Justice and hatred of sinne, &c. was fulfilled, and therefore the Law was fulfilled.

2. Most think that the Threatning had this reserved exception, [*Thou shalt dye, i. e. by thy selfe, or thy surety.*] And though it be sinfull in man to speak with mentall reservations when he pretends

to reveale his mind, yet not in God, because as he is subject to no Law, so he is not bound to reveale to us all his minde, nor doth he indeed pretend any such thing.

3. So that the sence of the Law is fulfilled.

4. But the speciall answer that I give, is this, When Threainings are meerly parts of the Law, and not also predictions of event and discoveries of Gods purpose thereabouts, then they may be dispensed with without any breach of Truth: For as when God saith, [*Thou shalt not eate of the Tree, &c.*] the meaning is onely [It is thy duty not to eate] and not that eventually he should not eate: So when he saith [*Thou shalt die the death*] The meaning is, [Death shall be the due reward of thy sinne, and so may be inflicted for it at my pleasure] and not that he should certainly suffer it in the event. And I judge, that except there be some note added whereby it is apparent, that God intended
also

also the prediction of event, no
mer Threatning is to be under-
stood otherwise but as it is a part of
the Law, and so speaks of the due-
ness of punishment onely, as the
Precept speaks of the due nesse of
obeying.

If this be *Grotius* his meaning, I
assent, that *Omnes mine quibus non
adeſt irrevocabilitatis ſignum, intel-
ligenda ſunt ex ſcripte naturâ de jure
committentis ad relaxandum nihil
imminere.* (*viz.*) ſo farre as they
are no predictions of even; other-
wiſe Gods bare prediction is a note
of irrevocability: And his two
notes, *viz.* An Oath, and a Pro-
miſe, are not the onely ſignes of
irrevocability: Gods Word is as
ſure as his Oath, and a Threatning
as true as a Promiſe, and when it
falls under *Voluntas propoſiti*, will as
ſurely be fulfilled. See *Grotius de
ſatisfactione Chriſti, cap. 3. & Voſſi-
um ejus deſenſorem.*

The 4. Question is, whether sinners may not hence be encouraged to conceive some hope of a relaxation of the Threatnings in the New Covenant? To this I answer:

1. No; For God hath fully discovered, that it is his purpose and resolution to execute those Threats; and not to relax or reverse them; that he will come in flaming fire to render vengeance on them that know not God, and obey not the Gospel of our Lord Iesus Christ, &c. *2 Thes. 1. 7, 8.* That there is no more sacrifice for sin, *Heb. 10. 26, 27.* And hath revealed the manner how they shall be condemned, *Mat. 25.*

2. If there were any hope of this, yet were it unexpressable madnesse to venter ones everlasting state on that, when we see that God did not remit the penalty of the first Covenant wholly, but would have his justice satisfied, though by the suffering of his Sonne Christ: And yet

yet that it also cost the offenders so deare themselves.

The 5. Question is, May we not feare lest God may dispense with his Promises as well as his Threats? I answer :

1. He did not dispense with his Threatning , but upon a valuable consideration.

2. No; for though the Promise as well as the Threat doe belong to the Law, and so discover what is due, rather then what shall come to passe, yet the thing promised being once our due, cannot be taken from us without our consent : and so, as *Grotius* saith, *Ex promissione jus aliquod acquiritur ei cui facta est promissio* ; Justice bindeth to give all to another that is his due, but not alwayes and absolutely to inflict upon an offender as much punishment as he deserveth.

3. Beside, God hath revealed it to be the will of his purpose also to
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confer the things promised in the Gospel upon all Beleevers.

The 6. and last Question was, If the Law be relaxable, whether God might not have freely remitted the offence, and have spared his Son his satisfactory sufferings? I answer.

1. It yet remains under dispute whether the Threat speak not *de eventu*, as to the sinne, though but *de jure*, as to the sinner? And then the Truth of God would forbid a dispensation as to the sinne.

2. Though the Threatning doe not flatly determine of the execution *de eventu*; yet it intimates a strong probability of it, and seemes to tell the world, that ordinarily the Law giver will proceed according thereto, and gives the sinner strong grounds to expect as much. Therefore if God should relax his Law, much more if he should wholly dispence with it by remission, the Law would seem to lose much of its authority,

thority, and the Law-giver be esteemed mutable.

3. Besides, as no good Lawes are lightly to be reversed, so, much lesse such as are so agreeable to order, and the nature of God, and so solemnly enacted as this was.

4. Though G O D did dispense with his Law as to our impunity, because else mankind would have utterly perished, and because he is abundant in mercy and compassion (*Exo. 34. 7. Psal. 103. 8. & 111. 4, 5. & 145. 8. Isa. 55. 7. Jer. 31. 20. Luk 6. 36. Rom. 2. 4.*) yet he is also holy and just, and a hater of sinne; and how would those his Attributes have been manifested or glorified, if he had let so many and great sinnes goe wholly unpunished, (*Prou. 11. 20. Psal. 5. 5. & 45. 8. Heb. 11. 2. Rom. 1. 18.*)

5. It would have encouraged men to sin and contemne the Law, if the very first breach and all other should be meerly remitted; but when men see that God hath punished

shed his Son when he was our surety, they may easily gather that he will not spare them, if they continue rebels.

6. The very end of the Law else would have been frustrated, which now is fulfilled by Christs satisfaction: For *Proxima sunt idem & tantundem*.

7. Besides the exceeding love of God that is manifested in this suffering of his Son, and the great engagements that are laid upon the sinner.

They that will avoid all the supposed inconveniencies of this Doctrine of Gods dispensing with his Threatnings, must needs affirm, that the offenders do suffer as much, and the same which was threatned.

(8.) Whether we are justified onely by Christs Passive Righteousness, or also by his Active, is a very great

great dispute among Divines. By his Passive Righteousnesse is meant not onely his death, but the whole course of his humiliation, from the Assumption of the humane nature to his Resurrection; Yea, even his Obedientiall Actions so far as there was any suffering in them, and as they are considered under the notion of Suffering, and not of Duty or Obedience. By his Active Righteousnesse is meant the Righteousnesse of his Actions, as they were a perfect obedience to the Law. The chiefe point of difference and difficulty lyeth higher, How the Righteousnesse of Christ is made ours? Most of our ordinary Divines say, that Christ did as properly obey in our roome and stead, as he did suffer in our stead; and that in Gods esteem and in point of Law wee were in Christs obeying and suffering, and so in him wee did both perfectly fulfill the Commands of the Law by Obedience, and the threatnings of it by bearing the penalty;

penalty; and thus (say they) is Christs Righteousnesse imputed to us, *viz.* his Passive Righteousnes for the pardon of our sins, and delivering us from the penalty; his Active Righteousnesse for the making of us righteous, and giving us title to the kingdom: And some say, the habituall Righteousnes of his humane nature instead of our own habituall Righteousnesse; yea some adde the righteousness of the divin nature also.

This opinion (in my judgement) containeth a great many of mistakes.

1. Itt upposeth us to have been in Christ, at least in legall title, before we did beleve, or were born; and that not onely in a generall and conditionall sense as all men, but in a speciall as the justified; indeed we are elected in Christ before the foundation of the world; but that is a terme of diminution, and therefore doth not prove that we were then in him; Neither Gods Decree or foreknowledge give us any legall title.

2. It

2. It teacheth imputation of Christs Righteousnesse in so strict a sense, as will neither stand with reason, nor the Doctrine of Scripture, much lesse with the phrase of Scripture which mentioneth no imputation of Christ or his Righteousnesse to us at all; and hath given great advantage to the Papists against us in this Doctrine of Justification.

3. It seemeth to ascribe to God a mistaking judgement, as to esteeme us to have been in Christ when wee were not, and to have done and suffered in him, what we did not.

4. It maketh Christ to have paid the *Idem*, and not the *Tantumdem*; the same that was due, and not the value; and so to justify us by payment of the proper debt, and not by strict satisfaction. And indeed this is the very core of the mistake, to think that we have by delegation paid the proper debt of *Obedience* to the whole Law, or that in Christ we have perfectly obeyed; whereas,

1. It

1. it can neither be said, that we did it; 2. And that which Christ did, was to satisfie for our non-payment and disobedience.

5. So it maketh Christ to have fulfilled the preceptive part of the Law in our stead and roome in as strict a sense, as he did in our room beare the punishment, which will not hold good (though for our sakes he did both.)

6. It supposeth the Law to require both obedience and suffering in respect of the same time and actions, which it doth not. And whereas they say, that the Law requireth suffering for what is past, and Obedience for the future; this is to deny that Christ hath satisfied for future sinnes. The time is neere when those future sins will be past alio; what doth the Law require then? If we doe not obey for the future, then we sin; if we sin, the Law requires nothing but suffering for expiation.

7. This opinion maketh Christs sufferings

sufferings (by consequence) to be in vain, both to have been suffered needlessly by him, and to be needless also now to us: For if we did perfectly obey the Law in Christ, (or Christ for us, according to that strict imputation,) then there is no use for suffering for disobedience.

8. It fondly supposeth a *medium* betwixt one that is just, and one that is guilty; and a difference betwixt one that is just, and one that is no sinner; one that hath his sin or guilt taken away, and one that hath his unrighteousness taken away. It is true, in bruits and insensibles, that are not subjects capable of justice, there is a *medium* betwixt just and unjust, and innocency and justice are not the same. There is a negative injustice which denominateth the subject *non-justum*, but not *injustum*, where Righteousness is not due: But where there is the *debitum habendi*, where Righteousness ought to be, and is not, there is no negative unrighteousness, but primitive: As there is

no middle betwixt strait and crooked; so neither between Conformity to the Law, (which is Righteousness;) and Deviation from it, (which is unrighteousness.)

9. It maketh our Righteousness to consist of two parts, *viz.* The putting away of our guilt, and the Imputation of Righteousness, *i. e.* 1. Removing the crookedness; 2. Making them straight.

10. It ascribeth these two supposed parts to two distinct supposed causes; the one to Christs fulfilling the Precept by his actual Righteousness, the latter to his fulfilling the threatening by his passive Righteousness: As if there must be one cause of introducing light, and another of expelling darkness; or one cause to take away the crookedness of a line, and another to make it straight.

The like vain distinction it maketh between delivering from death, and giving title to life; or freeing us from the penalty, and giving

us the reward: For as when all sin of omission and commission is absent, there is no unrighteousness; so when all the penalty is taken away, both that of pain, and that of loss, the party is restored to his former happiness. - Indeed there is a greater superadded decree of life and glory procured by Christ more then we lost in *Adam*: But as that life is not opposed to the death or penalty of the first Covenant, but to that of the second; so is it the effect of Christs passive, as well as of his active Righteousness.

So you see the mistakes contained in this first Opinion, about the Imputation of Christs Righteousness to us.

The maintainers of it (beside some few able men) are the vulgar sort of unstudied Divines, who having not ability or diligence to search deep into so profound a Controversie, do still hold that opinion which is most common and in credit.

If you would see what is said a-

gainst it; read Mr *Wotton*, *Pareus*,
Piscator, Mr *Bradshaw*, Mr *Gataker*,
and Mr *Jo: Goodwin*.

The other Opinion about our Participation of Christs Righteousness is this, That God the Father doth accept the sufferings and merits of his Son as a full satisfaction to his violated Law, and as a valuable consideration upon which he will wholly forgive and acquit the offenders themselves, and receive them again into his favor, and give them the addition of a more excellent happiness also, so they will but receive his Son upon the terms expressed in the Gospel.

This Opinion as it is more simple and plain, so it avoydeth all the fore-mentioned inconveniences which do accompany the former. But yet this difference is betwixt the maintainers of it: Most of them think, that Christs Passive Righteousness (in the latitude before expressed) is the whole of this Satisfaction made by Christ, which

which they therefore call *Iustitia Meriti*, and that his Actual Righteousness is but *Iustitia Personæ*, qualifying him to be a fit Mediator. Of this judgment are many learned and godly Divines, of singular esteem in the Church of God, (the more to blame some of the ignorant sort of their adversaries, who so reproach them as Hereticks: I have oft wondered when I have read some of them, (as *M. Walker*, &c.) to see how strongly they revile, and how weakly they dispute.) Sure if those two famous men *Paræus* and *Piscator*, beside *Olevian*, *Scalietus*, *Cargius*, learned *Capellus*, and many other beyond Sea, be Hereticks, I know not who will shortly be reputed Orthodox; and if they be not mistaken all antiquity is on their side, beside *Calvin*, *Ursine*, and most other modern Divines that writ before this Controversie was agitated; and sure they are neither unlearned nor ungodly that have in our own Country maintained that opinion;

witness Mr *Anthony Wotton*, Mr *Gataker*, Mr *John Goodwin*, and (as I am informed) that excellent Disputant and holy, learned, judicious Divine: Mr *John Ball*, with many other excellent men that I know now living.

Some others (though few) do think, that though Christs Righteousness be not imputed to us in that strict sense as the first Opinion expresseth, but is ours under the fore-explained notion of Satisfaction only, yet the Active Righteousness considered as such is part of this Satisfaction also, as well as his Passive, and *Iustitia Meriti*, as well as *Iustitia Personæ*; and though the Law do not require both obeying and suffering, yet Christ paying not the *Idem*, but the *Tantumdem*, not the strict debt it self, but a valuable Satisfaction, might well put the merit of his works into the payment.

The chief Divines that I know
for

for this Opinion (as it is distinguished from the two former) are judicious and holy Mr *Bradshaw*, and *Grotius*, (if I may call a Lawyer a Divine.)

And for my own part I think it is the truth, though I confess I have been ten years of another mind for the sole Passive Righteousness, because of the weakness of those grounds which are usually laid to support the opinion for the Active and Passive; till discerning more clearly the nature of Satisfaction, I perceived, that though the sufferings of Christ have the chief place therein, yet his obedience as such may also be meritorious and satisfactory. The true grounds and proof whereof you may read in *Grotius de Satisfact. cap. 6.* and *Bradshaw* of Justification in Preface, and *cap. 13.*

The chief Objections against it are these;

1. *Object.* Christs Passive Righteousness being as much as the Law required on our behalf, as satisfaction

for its violation, therefore the Active is needless, except to qualifie him to be a fit Mediator. I answer, This objection is grounded upon the fore-mentioned Error, That Christ paid the *Idem*, and not the *Tantumdem*: whereas it being not a proper payment of the debt, but satisfaction, therefore even his meritorious works might satisfy. Many an offender against Prince or State hath been pardoned their offence, and escaped punishment, for some deserving acceptable service that they have done, or that some of their predecessors have done before them. And so *Rom. 5. 19. By the obedience of one, many are made righteous.*

2. It is objected, That Christ being once subject to the Law, could do no more but his duty; which if he had not done, he must have suffered for himself; and therefore how could his obedience be satisfactory and meritorious for us? I answer, 1. You must not here in your conceivings abstract the Humane Nature,

ture, which was created, from the Divine; but consider them as composing one person: 2. Nor must you look upon the Works of Christ, as receiving their valuation and denomination from the Humane Nature alone or principally. 3. Nor must you separate in your thoughts the time of Christs servitude and subjection, from the time of his freedom before his incarnation and subjection. And so take these Answers.

I. Christ Jesus did perform several works which he was not obliged to perform, as a meer Subject: Such are all the works that are proper to his office of Mediator; his assuming the Humane Nature, his making Laws to his Church, his establishing and sealing the Covenant, his working Miracles, his sending his Disciples to convert and save the world, enduing them with the Spirit; his overcoming Death and rising again, &c. What Law bindeth us to such works as these? And what Law (to speak properly) did binde

him to them? Yet were the works in themselves so excellent, and agreeable to his Fathers Will, (which he was well acquainted with) that they were truly meritorious and satisfactory.

2. Some works he performed which were our duty indeed, but he was not bound to perform them in regard of himself: Such as are all the observances of the Ceremonial Law, his Circumcision, Offering, and so his Baptism &c. *Lev. 2.2.11, 24. Gal. 4.4. Isa. 53.12. Joh. 7.2.10. Mat. 26. 17, 18, 19, 20. & 3.13.10.* These were the proper duties of sinners, which he was not: These two are admitted by Mr Gataker, and most others.

3. Even his obedience to the Moral Law was not his duty, till he voluntarily undertook it: It being therefore upon his consent and choyce, and not due before consent, must needs be meritorious. And though when he was once a servant he is bound to do the work of a ser-

vant

vant, yet when he voluntarily put himself in the state of a servant, and under the Law, not for his own sake, but for ours, his work is never the less meritorious. Suppose when a Souldier hath deserved death, his Captain should offer himself to the General to do the duty of the private Souldier, and to perform some rare exploit against the Enemy; though he lose his life in the Service, and all this to ransom the Souldier: when he hath undertaken the task, it becomes due, but yet is never the less satisfactory. As he (saith *Bradshaw*) who to satisfy for another, becomes a slave to men; doth in and by all those acts, which the Laws binde a slave unto, make satisfaction; yea, though they be such acts, as he, becoming a slave, is bound upon pain of death to undergo: for Christ, &c. and the greater was the bond that he did undergo for the doing of them, the greater was the merit. *Isa.* 42. i. & 53. ii. *Phli.* 2. 7. *Luk.* 2. 20. *Isa.* 53. 9, 10. *Gal.*

4. 4. 2 *Corinth.* 5. 11. *Heb.* 7. 26.
1 *Pet.* 2. 22, 24. & 3. 18. 1 *Joh.* 3. 5.

4. Even some works that are due may yet be so excellent for matter and manner, and so exceeding pleasing to him that commands them, that they may give him satisfaction for former injuries, and he may think it his part to encourage the Actor with some reward. So *Jonathans* delivering *Israel* by that rare exploit did save him from death: *Abners* bringing in the Kingdom to *David* would have covered his former service against him: Many of *Joabs* faults were long covered by his good service: Such were the actions of *David* in bringing in the fore-skins of the *Philistins*; and of his Worthies, in fetching him of the waters of *Bethlehem*. 1 *Sam.* 14. 44, 45. 2 *Sam.* 2. 3. 1 *Sam.* 18. 26, 27. 2 *Sam.* 23. 16. It was not onely the suffering or hazard in these actions that was meritorious, but also the excellency of the actions themselves.

5. The interest of the Divine Nature, in all the works of Christ, maketh them to be infinitely meritorious, and so satisfactory.

Thesis 8.

(1) **W**herefore the Father hath delivered all things into the hands of the Son; and given him all power in heaven and earth, and made him Lord both of the dead and living. *Job. 13. 3. Mat. 28. 18. Joh. 5. 21, 22, 23, 27. Rom. 14. 9.*

Explication.

(1) **F**OR Explication of this there are several Questions to be debated:

1. Whether the extolling of Christ the Mediator, or the restoring and saving of the offenders, were
Gods

Gods more remote end, and principal intention?

2. Whether this Authority and Dignity of Christ, be by Original Natural Right? or by Donation? or by Purchase?

3. Whether Christs Lordship over all, do imply or prove his redeeming of all? or of all alike?

4. Whether God hath delivered things out of his own power in any kinde, by delivering them into the power of his Son? or whether it be only the substituting him to be Vicegerent to the Father?

To the first, I answer: That the saving of sinners was the end both of the Father and the Son, is plain through the Gospel: and that the exalting of Christ to his Dominion was another end, is plain in *Rom. 14* 9. But which of these was the principal end, I think is an unwarrantable question for man to propound: I dare not undertake to assert a natural priority or posteriority in any of Gods Decrees, *de mediis ad finem ultimum*

ultimum; much less to determine which hath the first place, and which the second; *Phil. 2.9.*

To the second question I answer:

1. The Divine Nature of Christ being one with the Godhead of the Father, had an absolute sovereignty over all things from their first being: and so derivately had the humane nature as soon as assumed by vertue of the Hypostatical Union.

2. But there is further a power given him as Mediator to dispose of all at his pleasure, to make new laws to the world, and to deal with them according to the tenor of those laws: This power is partly purchased, and partly given (but not *gratis*): that is, Though God might have refused the tendered satisfaction, and have made the sinner bear the punishment yet he willingly accepted the merits of his Son as a full ransom, and delivered up all to the Purchaser as his own: And so well was he pleased with the work of Redemption, that he also gave a further power to his Son,

Son, to judg his Enemies. and save his people with a far greater Judgment & Salvation. So that this power may be said to be [given] Christ, as it was the free act of God, without constraint: and yet to be [purchased,] because it was given upon a valuable consideration.

To the third Question, I answer. This Authority of Christ implieth the purchasing of all things under his power or dominion, as is explained in the last: But what redemption or benefit is procured to the party, I shall shew you more, when I come to treat of universal Redemption by it self.

To the fourth Question, I answer. This is more then a substituting of Christ to be the Fathers Vicegerent. It is also a power of prescribing new terms of Life and Death, and judging men according thereto, as is said before. Yet is nothing properly given out of the Fathers power or possession: but a power to suspend or dispence with the strict Covenant
of

of Works is given to the Son ; and so God having parted with that advantage which his Justice had against the sinning world, and having relaxed that Law, whereby he might have judged us, is therefore said to judge no man, but to give all judgment to the Son. *Joh. 5. 22, 27.*

Thesis 9.

(1) **I** *T was not the intent either of the Father or Son, that by this satisfaction the offenders should be immediately delivered from the whole curse of the Law, and freed from the evil which they had brought upon themselves, but some part must be executed on soul and body, and the creatures themselves; and remain upon them at the pleasure of Christ. Rev. 1. 18. 1 Cor. 15. 26.*

Ex-

Explication.

THe Questions that are here to be handled for the Explication of this Position are these.

1 *Quest.* Whether the redeemed are immediately upon the price payd, delivered from any of the curse of the Law? if not from all?

2 *Quest.* Whether the sufferings of the Elect before conversion are in execution of any part of the curse of the Law?

3. Whether the sufferings of Believers are from the curse of the Law? or only afflictions of Love, the curse being taken off by Christ?

4. Whether it be not a wrong to the Redeemer, that the people whom he hath ransomed are not immediately delivered?

5. Whether it be any wrong to the redeemed themselves?

6. How long will it be till all the curse be taken off the Believers, and
Re-

Redemption have attained its full effect?

To the first Question I answer :

In this case the undertaking of satisfaction had the same immediate effect upon *Adam*, as the satisfaction it self upon us, or for us : To determine what these are, were an excellent work ; it being one of the greatest and noblest questions in our controverted Divinity, *What are the immediate effects of Christs Death ?* He that can rightly answer this, is a Divine indeed ; and by the help of this, may expedite most other controversies about Redemption and Justification. In a word, The effects of Redemption undertaken, could not be upon a subject not yet existent, and so no subject, though it might be for them : None but *Adam* and *Eve* were then existent. Yet as soon as we do exist, we receive benefit from it. The suspending of the rigorous execution of the sentence of the Law, is the most observable immediate effect of

Christ's

Christs death; which suspension is some kinde of deliverance from it. Of the other effects elsewhere.

To the second Question. The Elect before conversion do stand in the same relation to the Law and Curse as other men, though they be differenced in Gods Decree, *Eph. 2. 3, 12.*

To the third Question. I confess we have here a knotty Question. The common judgment is, That Christ hath taken away the whole curse (though not the suffering) by bearing it himself; and now they are only afflictions of Love, and not Punishments. I do not contradict this doctrine through affectation of singularity, the Lord knoweth; but through constraint of Judgment: And that upon these grounds following.

1. It is undeniable, that Christs taking the curse upon himself did not wholly prevent the execution upon the offender, in *Gen. 3. 7, 8, 10, 15, 16, 17, 18, 19.*

2. It

2. It is evident from the event, seeing we feel part of the curse fulfilled on us : We eat in labour and sweat ; the earth doth bring forth thorns and bryars ; women bring forth their children in sorrow ; our native pravity is the curse upon our souls ; we are sick, and weary, and full of fears, and sorrows, and shame, and at last we dye and turn to dust.

3. The Scripture tells us plainly, that we all dye in *Adam*, (even that death from which we must at the Resurrection be raised by Christ,) *1 Cor.* 15. 21, 22. And that death is the wages of sin, *Rom.* 6. 23. And that the sickness, and weakness, and death of the godly is caused by their sins, *1 Cor.* 11. 30, 31. And if so, then doubtless they are in execution of the threatening of the Law, though not in full rigor.

4. It is manifest, that our sufferings are in their own nature evils to us, and the sanctifying of them to us taketh not away their natural evil, but only produceth by it, as by an occasion,

occasion, a greater good : Doubtless so far as it is the effect of sin, it is evil, and the effect also of the Law.

5. They are ascribed to Gods anger, as the moderating of them is ascribed to his love, *Psal.* 30. 5. and a thousand places more.

6. They are called punishments in Scripture, and therefore we may call them so, *Lev.* 26. 41, 43. *Lam.* 3. 39. & 4. 6, 22. *Ezra.* 9. 13. *Hosea* 4. 9. & 12. 2. *Lev.* 26. 18, 24.

7. The very nature of affliction is to be a loving punishment, a natural evil sanctified, and so to be mixt of evil and good, as it proceedeth from mixt causes: Therefore to say that Christ hath taken away the curse and evil, but not the suffering, is a contradiction, because so far as it is a suffering it is to us evil, and the execution of the curse. What reason can be given, why God should not do us all that good without our sufferings, which now he doth by them, if there were not sin, and wrath, and Law in them? Sure he could better

us by easier means.

8. All those Scriptures and Reasons that are brought to the contrary do prove no more but this, That our afflictions are not the rigorous execution of the threatening of the Law, that they are not wholly or chiefly in wrath; but as the common Love of God to the wicked is mixt with hatred in their sufferings, and the hatred prevaileth above the love, so the sufferings of the godly proceed from a mixture of love and anger, and so have in them a mixture of good and evil; but the Love overcoming the Anger, therefore the good is greater then the evil, and so death hath lost its sting, 1 Cor. 15. 55, 56. There is no unpardoned sin in it, which shall procure further judgment, and so no hatred, though there be anger.

9. The Scripture saith plainly, That death is one of the enemies that is not yet overcome, but shall be last conquered, 1 Cor. 15. 26. and of our corruption the case is plain.

10. The

10. The whole stream of Scripture maketh Christ to have now the sole disposing of us and our sufferings, to have prevented the full execution of the curse, and to manage that which lyeth on us for our advantage and good ; but no where doth it affirm that he suddenly delivereth us.

To the fourth Question : It can be no wrong to Christ, that we are not perfectly freed from all the curse and evil as soon as he had satisfied :
1. Because it was not the Covenant betwixt him and the Father. 2. It is not his own will, & *volenti non fit injuria*. 3. It is his own doing now to keep us under it, till he see the fittest time to release us. 4. Our sufferings are his means and advantages to bring us to his Will. Mankind having forfeited his life, is cast into prison till the time of full execution : Christ steppeth in, and buyeth the prisoners, with a full purpose, that none of them yet shall scape but those that take him for their Lord. To this purpose he must
treat

treat with them, to know whether they will be his subjects, and yield themselves to him, and his terms. Is it not then a likelier way to procure their consent, to treat with them in prison, then to let them out, and then treat? and to leave some of the curse upon them, to force them to yield, that they may know what they must expect else when the whole shall be executed.

To the fifth Question: It is no wrong to the sinner to be thus dealt with; 1. Because he is but in the misery which he brought upon himself. 2. No man can lay claim to the Satisfaction and Redemption upon the meer payment, till they have a word of promise for it. 3. Their sufferings, if they will be ruled, shall turn to their advantage.

To the sixth Question: The last enemy to be overcome is death, 1 Cor. 15. 26. This enemy will be overcome perfectly at the Resurrection; then also shall we be perfectly acquit from the charge of the
E Law,

Law, & accusation of Satan: Therefore not till the day of Resurrection and Judgment, will all the Effects of Sin and Law, and Wrath be perfectly removed. 1 Cor. 15. 24.

Thesis 10.

(1) **M**An having not only broken this first Covenant, but disabled himself to perform its Conditions for the future, and so being out of all hope of attaining Righteousness and Life thereby. (2) It pleased the Father and the Mediator to prescribe unto him a new Law, (3) and tender him a new Covenant, (4) the Conditions whereof should be more easie to the Sinner, and yet more abasing, (5) and should more cleerly manifest, and more highly honour the unconceivable Love of the Father and Redeemer.

Explication.

(1) **W**Hether Man were only the meritorious Cause of this his disability, or also the Efficient, is a great dispute, but of no great moment; as long as we are agreed that Man is the only faulty cause. Whether he cast away Gods image? or whether God took it from him for sin? whether God only could annihilate it? Or whether Man may annihilate a Quality, though not a Substance? I will not meddle with. But too sure it is, that we are naturally deprived of it, and so disabled to fulfil the Law. If Christ therefore should have pardoned all that was past, and renewed the first violated Covenant again; and set Man in the same estate that he fell from, in poynt of guilt, yet would he have fallen as desperately the next temptation: yea though he had restored to him his primative strength and holinesse, yet experience hath

shewed on how slippery and uncertain a ground his happiness would have stood, and how soon he was likely to play the Prodigal again with his stock.

(2) God the Father and Christ the Mediator, who have one will, did therefore resolve upon a more suitable way of happiness.

(3) This way, as the former, is by both a Law and Covenant. As it is a Law, it is by Christ prescribed, and flatly enjoined; and either obedience, or the penalty shall be exacted. As it is a Covenant, it is only tendered & not enforced. It is called a Covenant as it is in Scripture written and offered (as is said before) improperly, because it containeth the matter of the Covenant, though yet it want the form: Even as a Bond or Obligation before the sealing or agreement is called a Bond: Or as a form of prayer as it is written in a book, is cal'd a prayer, because it containeth the matter that we should pray for: though to speak strictly, it is no prayer, till it be sent

sent up to God, from a desiring Soul.

(4) Though without Grace we can no more believe, then perfectly obey, (as a dead man can no more remove a straw then a mountain) yet the conditions of the Gospel considered in themselves, or in reference to the strength which God will bestow, are far more facile then the old conditions. *Mat. 11. 29. 30. 1 Joh. 5. 3.* And more abasing they are to the sinner, in that he hath far lesse to doe in the work of his Salvation. And also in that they contain the acknowledgement of his lost estate, through his own former self-destroying folly.

(5) Such incomprehensible amazing Love of God the Father, & of Christ, is manifested in this New Covenant, that the glorifying thereof doth seem to be the main end in this design. Oh sweet and blessed End ! should not then the searching into it be our main study ? and the contemplating of it, and admiring it, be our main employment ? *Rom. 5. 8. Tit. 3. 4.*

1 *Iob.* 4. 9. *Eph.* 3. 18. 19. *Iob.* 15. 13. No wonder therefore that God did not prevent the fall of man, though he foresaw it, when he could make it an occasional preparative to such happy ends.

Thesis II.

NO: that Christ doth absolutely null or repeal the old Covenant hereby: but he super-addeth this as the only possible way of Life. The former still continueth to command, prohibite, promise, and threaten. So that the sins even of the justified are still breaches of that Law, and are threatned and cursed thereby.

Explication.

I Acknowledge that this Assertion is disputable and difficult: and
many

many places of Scripture are usually produced which seem to contradict it. I know also that it the judgement of learned and godly men, that the Law, as it a Covenant of works, is quite null and repealed in regard of the Sins of beleevers: yea, many do beleeve, that the Covenant of works is repealed to all the world, and only the Covenant of Grace in force.

Against both these I maintain this Assertion, by the Arguments which you finde under the following Position 13. And I hope, notwithstanding that I extol free Grace as much, and preach the Law as little, in a forbiddensence, as though I held the contrary opinion.

Thesis 12.

Therefore we must not plead the repeal of the Law for our justification; but must refer it to our Surety, who by the value and efficacy

efficacy of his once offering and merits doth continually satisfie.

Explication.

I Shall here explain to you, in what sence, and how far the Law is in force, and how far not : and then prove it in and under the next head.

You must here distinguish betwixt,
1. The repealing of the Law, and the relaxing of it. 2. Between a dispensation absolute and respective. 3. Between the alteration of the Law, and the alteration of the Subjects relation to it. 4. Between a Discharge conditional, with a suspension of execution, and a Discharge absolute. And so I resolve the question thus ;

1. The Law of Works is not abrogate, or repealed, but dispensed with, or relaxed. A Dispensation is (as *Grotius* defineth it) an act of a Superior, whereby the obligation of

of a Law in force is taken away, as to certain persons and things.

2. This Dispensation therefore is not total or absolute, but respective. For, 1. though it dispence with the rigorous execution, yet not with every degree of execution. 2. Though the Law be dispenced with as it containeth the proper subjects of the penalty, *viz.* the parties offending, and also the circumstances of duration, &c. Yet in regard of the meer punishment abstracted from person and circumstances, it is not dispenced with: for to Christ it was not dispenced with: His satisfaction was by paying the full value.

3. Though by this Dispensation our Freedom may be as full as upon a Repeal, yet the Alteration is not made in the Law, but in our estate and relation to the Law.

4. So far is the Law dispenced with to all; as to suspend the rigorous execution for a time; and a Liberation or Discharge conditional procured and granted them. But an

absolute Discharge is granted to none in this life. For even when we do perform the Condition, yet still the Discharge remains conditional, till we have quite finished our performance. For it is not one instantaneous Act of beleeving which shall quite discharge us ; but a continued Faith. No longer are we discharged, then we are Beleevers. And where the condition is not performed, the Law is still in force, and shall be executed upon the offender himself.

I speak nothing in all this of the directive use of the Moral Law to Beleevers : But how far the Law is yet in force, even as it is a Covenant of Works ; because an utter Repeal of it in this sence is so commonly, but inconsiderately asserted. That it is no further overthrown, no not to Beleevers, then is here explained, I now come to prove.

Thesis 13.

[F this Were not so, but that Christ had abrogated the first Covenant, then it would follow, 1. That no sin but that of Adam, and final Unbelief, is so much as threatened with death, or that death is explicitly (that is, by any Law) due to it or deserved by it. For, What the Law in force doth not threaten, that is not explicitly deserved, or due by Law. 2. It would follow, That Christ dyed not to prevent or remove the wrath and curse so deserved or due to us for any but Adams sin, nor to pardon our sins at all: but only to prevent our desert of Wrath & curse, and consequently to prevent our need of pardon. 3. It would follow, That against eternal wrath at the day of judgment, we must not plead the pardon of any sin, but the first, but our own non-desert of that wrath, because of the repeal of that Law before the sin was committed. All which

which consequences seem to me insufferable, which cannot be avoyded if the Law be repealed.

Explication.

WHen God the absolute Sovereign of the World shall but command, though he expressly threaten no punishment to the disobedient, yet implicitly it may be said to be due; that is, the offence in it self considered, deserveth some punishment in the general: for the Law of Nature containeth some general Threatenings, as well as Precepts, (as I shewed before;) Whether this Dueness of punishment, which I call implicate, do arise from the nature of the offence only, or also because of this general threat in the Law of Nature, I will not dispute. But God dealeth with his Creature by way of legal government; and keepeth not their deserved

ved punishment from their know-
ledg no more then their duty ; it be-
ing almost as necessary to be known
for our incitement, as the Precept
for our direction. Gods laws are
perfect laws, fitted to the attain-
ment of all their ends : And by these
laws doth he rule the world ; and
according to them doth he dispose
of his rewards and punishments :
So that we need not fear that which
is not threatened : And in this sence
it is that I say, That what no law in
force doth threaten, that sin doth not
explicitely deserve: Not so deserve as
that we need to fear the suffering
of it. And upon this ground
the three fore-mentioned conse-
quences must needs follow. For
the new Covenant threateneth not
Death to any sin but final unbe-
lief, or, at least, to no sin with-
out final unbelief : And there-
fore if the old Covenant be ab-
rogated, then no law threateneth
it : And consequently, 1. Our
Sin doth not deserve it (in
the

the fence expressed). Nor Christ prevent the wrath deserved, but only the desert of wrath. 3. And therefore not properly doth he pardon any such sin, (as you will see after when I come to open the nature of pardon). 4. We may plead our non-deserving of death for our discharge at judgment. 5. And further, then Christ in satisfying did not bear the punishment due to any sin but *Adams* first: For that which is not threatened to us, was not executed on him. This is a clear, but an intolerable consequence. 6. Scripture plainly teacheth, That all men (even the Elect) are under the Law till they beleeve and enter into the Covenant of the Gospel. Therefore it is said, *Ioh. 3. 18. He that beleeveth not, is condemned already: And the wrath of God abideth on him*, ver. 36. And we are said to beleeve for Remission of sins. *Acts 2. 38. Mark 1. 4. Luk. 24. 47 Act. 10. 43. & 3. 19.* Which shew, that sin is not before remitted, and con-

consequently the Law not repealed, but suspended, and left to the dispose of the Redeemer. Else how could the Redeemed be by nature the children of wrath? *Eph. 2. 3.* The circumcised are debtors to the whole Law, *Gal. 5. 3, 4.* and Christ is become of none effect to them. But they that are led by the Spirit are not under the law, and against such there is no law. *Gal. 5. 18, 23.* The Scripture hath concluded all under Sin (and so far under the Law no doubt) that the promise, by faith in Jesus Christ, might be given to them that beleeve. *Gal. 3. 22.* We are under the Law when Christ doth redeem us. *Gal. 4. 5.* See also *Iam. 2. 9. 10. 1 Tim. 18. 1 Cor. 15. 56. Gal. 3. 19, 20, 21.* Therefore our deliverance is conditionally from the curse of the Law; *viz.* if we will obey the Gospel: And this deliverance, together with the abrogation of the Ceremonial Law, is it which is so oft mentioned as a privilege of beleevers, and an effect of the blood of Christ: which deliverance

verance from the curse, is yet more full when we perform the Conditions of our freedom: And then we are said to be dead to the Law. *Rom. 7. 4.* And the Obligation to punishment dead as to us, *ver. 6.* But not the Law void or dead in it self.

7. Lastly, All the Scriptures and Arguments, *pag. 60. 61.* which prove, That afflictions are punishments, do prove also, that the Law is not repealed: For no man can suffer for breaking a repealed Law, nor by the threats of a repealed Law; yet I know that this Covenant of Works continueth not to the same ends and uses as before, nor is it so to be preached or used. We must neither take that Covenant as a way to life, as if now we must get salvation by our fulfilling its condition; nor must we look on its curse as lying on us remedilessly.

Thesis 14.

(1) **T**He Tenor of the new Covenant is this, That Christ having made sufficient satisfaction to the Law, Whosoever will repent and believe in him to the end, shall be justified through that Satisfaction from all that the Law did charge upon them, and be moreover advanced to far greater Priviledges and Glory then they fell from: But whosoever fulfilleth not these conditions, shall
(2) have no more benefit from the blood of Christ, then what they here received and abused, but must answer the charge of the Law themselves; and for their neglect of Christ must also suffer a far greater condemnation. Or briefly, Whosoever believeth in Christ shall not perish, but have everlasting life; but he that believeth not shall not see life, but the wrath of God abideth on him. Mark 16.16. John 3.15,16, 17,18,36. & 5.24. & 6.35,40,47.

& 7. 38. & 11. 25, 26. & 12. 46.
Acts 10. 43. *Rom.* 3. 26. & 4. 5. & 5.
 1. & 10. 4, 10. 1 *John* 5. 10. *Mark*
 1. 15. & 6. 12. *Luke* 13. 3. 5. & 24.
 47. *Acts* 5. 31. & 11. 18. & 20. 21.
 & 2. 38. & 3. 19. & 8. 22. & 26. 20.
Rev. 2. 5, 16. *Heb* 6. 1. 2 *Pet.* 3. 9.

Explication.

(1) **C**hrists Satisfaction to the
 Law goes before the new
 Covenant, though not in regard of
 its payment, (which was in the ful-
 ness of time,) yet in regard of the
 undertaking, acceptance and efficacy:
 There could be no treating on new
 terms, till the old obligation were
 satisfied and suspended.

I account them not worth the con-
 futing, who tell us, That Christ is the
 only party conditioned with, and
 that the new Covenant, as to us, hath
 no conditions; (so *Saltmarsh*, &c.)
 The place they alledg for this asser-
 tion

tion is that, *Jer.* 31. 31, 32, 33. cited in *Heb.* 8. 8, 9, 10. which place containeth not the full Tenor of the whole new Covenant: But either it is called the new Covenant, because it expresseth the nature of the benefits of the new Covenant as they are offered on Gods part, without mentioning mans conditions, (that being not pertinent to the business the Prophet had in hand ;) or else it speaketh only of what God will do for his elect in giving them the first Grace, and enabling them to perform the conditions of the new Covenant, and in that sence may be called a new Covenant also, as I have shewed before, *pag.* 7. 8. Though properly it be a prediction, and belong only to Gods Will of Purpose, and not to his legislative Will.

But those men erroneously think, that nothing is a condition, but what is to be performed by our own strength. But if they will believe Scripture, the places before alledged will prove, that the new Covenant hath

hath conditions on our part, as well as the old.

(2) Some benefit from Christ the condemned did here receive, as the delay of their condemnation, and many more mercies, though they turn them all into greater judgments: But of this more when we treat of general Redemption.

Thesis 15.

THough Christ hath sufficiently satisfied the Law, yet is it not his Will, or the Will of the Father, that any man should be justified or saved thereby, who hath not some ground in himself of personal and particular right and claim thereto; nor that any should be justified by the blood only as shed or offered, except it be also received and applyed; so that no man by the meer Satisfaction made, is freed from the Law or curse of the first violated Covenant absolutely, but conditionally only.

Ex-

Explication.

I Have shewed before, p. 57. 58. &c. That Christ intended not to remove all our misery as soon as he dyed, nor as soon as we believed. I am now to shew, That he doth not justify by the shedding of his blood immediately, without somewhat of man intervening, to give him a legal title thereto. All the Scriptures alledged pag. 79. prove this: We are therefore said to be justified by faith. Let all the Antinomians shew but one Scripture which speaks of Justification from eternity. I know God hath decreed to justify his people from eternity, and so he hath to sanctify them too, but both of them are done in time: Justification being no more an imminent act in God than Sanctification, as I shall shew afterward.

The Blood of Christ then is sufficient in *suo genere*, but not in *omni genere*; sufficient for its own work,
but

but not for every work. There are several other necessities to justify and save, *quibus positis*, which being supposed, the Blood of Christ will be effectual: Not that it receives its efficacy from these, nor that these do add any thing at all to its worth or value; no more then the Cabinet to the Jewel, or the applying hand to the medicine, or the offenders acceptation to the pardon of his Prince; yet without this acceptation and application this blood will not be effectual to justify us. For (as Grotius) *Cum unusquisque actui ex sua voluntate pendentem legem possit imponere, sicut id quod pure debetur novari potest sub conditione, ita etiam possunt, is qui solvit pro alio, et is qui rei alterius pro altera solutionem admittit, pacisci, ut aut statim sequatur remissio, aut in diem, item aut pure, aut sub conditione. Fuit autem et Christi satisfaciens & dei satisfactionem admittentis hic animus ac voluntas, hoc denique pactum et fœdus, non ut deus statim*

ipso perpeſſionis Chriſti tempore pænas remitteret, ſed ut tum demum id fieret, cum homo verâ in Chriſtum fide ad deum converſus, ſupplex veniam precaretur, accedente etiam Chriſti apud deum advocacy ſive interceſſione. Non obſtat hic ergo ſatisfactio quo minus ſequi poſſit remiſſio ſatisfactio enim non jam ſuſtulerat debitum, ſed hoc egerat, ut propter ipſum debitum aliquando tolleretur. Grot. de ſatis. cap. 6.

So that, as *Auſtin*, he that made us without us, will not ſave us without us. He never maketh a relative change, where he doth not alſo make a real. Gods Decree gives no man a legal title to the benefit decreed him, ſeeing purpoſe and promiſe are ſo different: A legal title we muſt have, before we can be juſtified; and there muſt be ſomewhat in our ſelves to prove that title, or elſe all men ſhould have equal right.

Thesis 16.

THe obeying of a Law, and performing the conditions of a Covenant, or satisfying for disobedience, or non-performance, is our Righteousness, in reference to that Law and Covenant

Explication.

IF we understand not what Righteousness is, we may dispute long enough about Justification to little purpose: You must know therefore that Righteousness is no proper real Being, but a *Modus Entis*, the Modification of a Being. The subject of it is, 1. An Action, 2. Or a Person: An Action is the primary subject, and so the Disposition; and the Person secondary, as being therefore righteous, because his disposition and actions are so.

Righteous-

Righteousness is the conformity of Dispositions and Actions, and consequently the person to the Rule prescribed.

It is not a being distinct therefore from the said Dispositions and Actions, but their just and well being.

This Definition is only of the Creatures Righteousness.

God is the *Primum iustum*, and so the Rule of Righteousness to the Creature, and hath no Rule but himself, for the measuring of his Actions.

Yet his Essence is too far above us, remote and unknown to be this Rule to the Creature; therefore hath he given us his Laws, which flow from his perfection, and they are the immediate Rule of our Dispositions and Actions, and so of our Righteousness.

Here carefully observe, That this Law hath two parts; 1. The Precept and Prohibition prescribing and requiring Duty: 2. The Promise and Commination determining of

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the reward of Obedience, and penalty of Disobedience. As the Precept is the principal part, and the Penalty annexed but for the Precepts sake; so the primary intent of the Law-giver is the obeying of his Precepts, and our suffering of the Penalty is but a secondary, for the attaining of the former.

So is there accordingly a two-fold Righteousness or fulfilling of this Law, (which is the thing I would have observed:) the primary, most excellent & most proper Righteousness lyeth in the conformity of our actions to the precept: The secondary, less excellent Righteousness) yet fitly enough so called) (see *Pemle of Justificat. pag. 2.*) is, when though we have broke the precepts, yet we have satisfied for our breach, either by our own suffering, or some other way.

The first hath reference to the Commands when none can accuse us to have broke the Law: The second hath reference to the Penalty; when

when though we have broke the law, yet it hath nothing against us for so doing, because it is satisfied. These two kinds of Righteousnesse cannot stand together in the same person, in regard of the same Law and Actions: he that hath one, hath not the other: he that hath the First, need not the Second; There must be a fault, or no satisfaction; this fault must be confessed, and so the first kind of Righteousnesse disclaimed, before Satisfaction can be pleaded: and Satisfaction must be pleaded, before a Delinquent can be justified. This we understood, would give a clearer insight into the nature of our Righteousness, and Justification, then many have yet attained. The great Question is, of which sort is our Righteousness whereby we are justified? I answer, of the second sort, which yet is no derogation from it: for though it be not a Righteousness so honouring our selves; yet is it as excellent in Christ, and honorable to him. And this first kinde of Righteousness

ousness as it is in Christ, cannot retaining its own form, be made ours. And to that the Papists arguments will hold good. The Law commanded our own personal obedience, and not anothers for us ; We did not so personally obey, we did not really obey in Christ : and God doth not judge us to do, what we did not ; If we had, yet it would not have made us just: for one sin will make us unjust, though we were never so obedient before and after ; Therefore if we had obeyed in Christ, and yet sinned in our selves, we are breakers of the Law still. And so our Righteousness cannot be of the first sort. This Breach therefore must be satisfied for, & consequently, our Righteousness must be of the second sort : seeing both cannot stand in one person as before said. Christ indeed had both these kinds of righteousness, *viz.* the righteousness of perfect Obedience ; and the righteousness of Satisfaction, for Disobedience . But the former only was his
own

own personal Righteousness, not communicable to another under that notion, and in that form of [a Righteousness by obeying:] The latter, was his Righteousness, as he stood in our room, and was by imputation a sinner: and so is also our Righteousness in and through him. Yet the former (as I have proved *Pag.* 49. &c.) is ours too, and our Righteousness too (though many Divines think otherwise:) but how? Not as retaining its form, in the former sense: but as it is also in a further consideration, a part of the Righteousness by Satisfaction: seeing that Christs very personal obediential righteousness was also in a further respect satisfactory. I intreat thee Reader, doe not pass over this distinct representation of Righteousness, as curious, or needless; for thou canst not tell how thou art righteous or justified without it. Nor do thou through prejudice reject it as unsound, till thou have first well studied the Nature of Righteousnes in general.

neral, and of Christian Righteousness in special.

Thesis 17.

Therefore as there are two Covenants, with their distinct Conditions: so is there a twofold Righteousness, and both of them absolutely necessary to Salvation.

Explication.

AS Sin is defined to be *avaypa* a Transgression of the Law. 1 Joh. 3. 4. So Righteousness is a Conformity to the Law. Therefore as there is a twofold Law or Covenant; so must there be accordingly a two-fold Righteousness; whether both these be to us necessary is all the doubt. If the first Covenant be totally repealed, then indeed we need not care for the righteousness of
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that Covenant, in respect of any of our personal actions: but only in respect of *Adams* first, and ours in him; But I have proved before that it is not repealed: otherwise the righteousness of Christ imputed to us, would be of a very narrow extent; if it were a Covering only to our first transgression. I take it for granted therefore, that he must have a two-fold Righteousnes answerable to the two Covenants, that expecteth to be justified. And the usual confounding of these two distinct Righteousnesses, doth much darken the controversies about Justification.

Thesis 18.

Our Legal Rightousnes, or righteousness of the first Covenant is not personal, or consisteth not in any qualifications of our own persons, or actions performed by us, (For we never fulfilled, nor personally

ally satisfied the Law:) but it is wholly without us in Christ. And in this sense it is that the Apostle (and every Christian,) disclaimeth his own Righteousness, or his own Works, as being no true legal Righteousness. Phil. 3. 7, 8.

Explication.

1 **D**Oth not the Apostle say, that as touching the Righteousness which is in the Law, he was blameless? Phil. 3. 6. Ans. That is, He so exactly observed the Ceremonial Law, and the external part of the Moral Law, that no man could blame him for the breach of them. But this is nothing to such a keeping of the whole Covenant, as might render him blameless in the sight of God: otherwise he would not have esteemed it so lightly.

2. There are degrees of Sin. He that is not yet a sinner in the highest degree

degree, is he not so far righteous by a personal Righteousness? Christ, satisfied only for our sin; so far as our Actions are not sinful, so far they need no pardon nor satisfaction. And consequently, Christs righteousness and our own works, doe concur to the composing of our perfect Righteousness: *Ans.* Though this Objection doeth puzzle some, as if there were no escaping this Popish self-exalting Consequence; yet by the help of the fore-going grounds, the vanity of it may be easily discovered. And that thus.

1. An Action is not righteous, which is not conformable to the Law; if in some respects it be conformable, and in some not, it cannot be called a conformable or righteous Action. So that we having no actions, perfectly conformed to the Law, have therefore no one righteous action. 2. If we had; Yet many righteous Actions, if but one were unrighteous, will not serve to denominate the person.

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Righte-

Righteous, according to the Law of Works. And that these joyned with Christs Righteousness, doe not make up one Righteousness for us, is plain thus; The Righteousness which we have in Christ, is not of the same sort with this pretended partial Righteousness: For this pretendeth to be a Righteousness (in part) of the first kinde mentioned *Pag. 86, 87. viz.* Obediential consisting in conformity to the Precept. Now, Christs Righteousness imputed to us, being only that of the second sort (*viz.* By satisfaction for non-conformity, or for our disobedience,) cannot therefore possible be joyned with our imperfect Obedience, to make up one Righteousness for us. I acknowledge, that some actions of ours, may in some respects be good, though that respect cannot denominate it (strictly in the sense of the old Covenant) a good Work. I acknowledge also, that so far it is pleasing to God: yet the Action cannot be said to please him
(much

(much less the person,) but only that respective Goodness. Also that Christ dyed only to satisfie for our actions so far as they were sinful, and not in those respects wherein they are good and lawfull. Yet that these good works (so commonly called) can be no part of our Righteousness, I think is fully proved by the foregoing Argument. Though I much question, whether they that stand for the imputation of Christs moral Righteousness in the rigid rejected sence, (as if in him we had paid the primary proper debt of perfect obedience) can so well rid their hands of this objection.

Thesis 19.

THe Righteousness of the New Covenant, is the only Condition of our interest in, and enjoyment of the Righteousness of the old. Or thus: Those only shall have part in Christs satisfaction, and so in him be legally righteous, who

Who do beleive, and obey the Gospel, and so are in themselves Evangelically Righteous.

Thesis 20.

Our Evangelicall Righteousness is not without us in Christ, as our legal Righteousness is : but consisteth in our own actions of Faith and Gospel Obedience. Or thus : Though Christ performed the conditions of the Law, and satisfied for our non-performance ; yet it is our selves that must perform the conditions of the Gospel.

Explication.

THe Contents of these two Positions being of so neer nature, I shall explain them here together ; though they seem to me, so plain and clear that they need not much explication

plication, and less confirmation: yet because some Antinomians doe down-right oppose them, and some that are no Antinomians have startled at the expressions, as if they had contained some self-exalting horrid doctrine; I shal say something hereto. Though for my part, I doe so much wonder that any able Divines should deny them: yet methinks they should be Articles of our Creed; and a part of Childrens Catechisms, and understood and believed by every man that is a Christian: I mean the matter of them, if not the Phrase; though I think it to be agreeable to the matter also.

That there may be no contention about words; you must take my phrase of [*Legal and Evangelical Righteousness*] in the sence before explained, viz. as they take their name from that Covenant which is their rule; and I know not how any righteousness should be called [*Legal or Evangelical*] is a sence more strict & proper, nor whence the denomi-

nomination can be better taken then from the formal reason of the thing: Yet I know, that the observance of the Law of Ceremonies, and the seeking of life by the works of the Law, are both commonly called Legal Righteousness, but in a very impropriety in comparison of this. I know also, that Christs Legal Righteousness, imputed to us, is commonly called [Evangelical Righteousness,] but that is from a more aliene extrinsecal respect; to wit, because the Gospel declareth and offereth this Righteousness, and because it is a way to Justification, which only the Gospel revealeth. I do not quarrel with any of these forms of speech, only explain my own, which I knew not how to express more properly, that I be not mis-understood. The Righteousness of the new Covenant then being, the performance of its conditions, and its conditions being our obeying the Gospel or beleeving, it must needs be plain, That on no other terms do we partake

take of the Legal Righteousness of Christ. To affirm therefore that our Evangelical or new Covenant-Righteousness is in Christ, and not in our selves, or performed by Christ, and not by our selves, is such a monstrous piece of Antinomian doctrine, that no man who knows the nature and difference of the Covenant, can possibly entertain, and which every Christian should abhor as unsufferable.

For 1. It implyeth blasphemy against Christ, as if he had sin to repent of, or pardon to accept, and a Lord that redeemed him to receive and submit to ; for these are the conditions of the new Covenant.

2. It implyeth, that Jews, and Pagans, and every man shall be saved. Do not say that I odiously wring out these consequences ; they are as plain as can be expected : For if any be damned, it must be either for breaking the first Covenant or the second : If the former be charged upon him, he may escape by pleading the second
ful-

fulfilled: If the latter, the same plea will serve; so that if Christ have fulfilled both Covenants for all men, then none can perish. If they say, that he hath performed the new Covenant conditions only for the elect;

Then third, this followeth howsoever, That they are righteous, and justified before they beleeve, (which what Scripture doth speak?)

4. And that beleeving is needless, not only as to our Justification, but to any other use: For what need one thing be so twice done? If Christ have fulfilled the new Covenant for us, as well as the old, what need we do it again? Shall we come after him to do the work he hath perfected? Except we would think with the Socinians, and as Sir *Ker-
nelm Digby*, That Christ was but our pattern to follow, and but set us a copy in obeying according to right Reason.

5. That the saved and the damned are alike in themselves, but the difference is only in Election, and
Christ's

Christs intention: For the saved have broke the old Covenant, as well as the damned; and if it be not they, but Christ, that fulfil their conditions of the new, then the difference is all without them.

6. It confoundeth Law and Gospel, it overthroweth all the Laws and Precepts of Christ, by removing their end, it contradicteth the whole scope of the Scripture, which telleth us, That Christ was made under the Law, (and not under the Gospel,) fulfilled the Law, (but not the Gospel Covenant) bore the curse of the Law, (but not of the Gospel,) and which imposeth a necessity of fulfilling the conditions of the Gospel themselves upon all that will be justified and saved. To quote the Scriptures that assert this, would be to transcribe almost all the doctrinal part of the New Testament. What unsavory stuff then is that of Mr *Saltmarsh*, of free Grace, pag. 83. 84. Who directeth those that doubt of their Gospel sincerity to see it in Christ, because
Christ

Christ hath beleev'd perfectly, he hath sorrowed for sin perfectly, he hath repented perfectly, he hath obeyed perfectly, he hath mortified sin perfectly, and all is ours, &c. If this be meant of Gospel-beleeving, repenting, sorrowing, obeying and mortifying, then it is no uncharitable language to say, It is blasphemy in its clear consequence; as if Christ had a Saviour to beleeve in for pardon and life, or sin to repent of, and sorrow for, and mortifie: But if he meant it of legal beleeving in God, or repenting, sorrowing for, mortifying of sin in us, and not in himself; then is it no more to the business he hath in hand, then a Harp to a Harrow, as they say. It is not legal beleeving, which is the evidence doubted of, or enquired after; and sure Christs repenting and sorrowing for our sin, is no clearing to us, that we repent of our own, nor any acquitting of us for not doing it: And for his mortifying sin in us, that is the doubt, Whether it be done in the

the doubting soul or not? If he mean it of destroying the guilt of sin meritoriously on the Cross, that is but a strange evidence of the death of it in a particular soul: Except he think (as divers that I met with in *Glocester-shire*, and *Wilt-shire*,) That Christ took our natural pravity and corruption together with our flesh. But I let go this sort of men, as being fitter first to learn the grounds of Religion in a Catechism, then to manage those Disputes wherewith they trouble the world.

Thesis 21.

Not that we can perform these Conditions without Grace: (for without Christ we can do nothing:) But that he enableth us to performe them our selves; and doth not himself repent, beleeve, love Christ, obey the Gospel for us, as he did satisfie the Law for us.

Ex-

Explication.

THis prevention of an Objection I add, because some think it is a self-ascribing, and derogating from Christ, to affirm our selves to be but the Actors of these duties; though we profess to do it only by the strength of Grace. But that it is Christ that repenteth and beleeveth, and not we, is language somewhat strange to those ears that have been used to the language of Scripture or Reason. Though I know there is a sort of sublime Platonick, Plotinian Divines, of late sprung up among us, who think all things be but one; and those branches or beams of Gods Essence, which had their Being in him before their Creation, and shall at their dissolution return into God again; and so the souls of men are but so many parcels of God given out into so many bodies; or at least but beams streaming from him by a fancied Emanation

tion. These men will say, not only that it is Christ in us that doth beleeve, but the meer Godhead in essence considered. But it sufficeth sober men to beleeve that Christ dwelleth in us; 1. By his graces or spiritual workings: 2. By our constant love to him, and thinking of him: as the person or thing that we are still affectionately thinking on, is said to dwell in our mindes or hearts (because their *idea* is still there,) or our mindes and hearts to dwell upon them. But in regard of the Divine Essence, which is every where, as it dwells no otherwise (for ought I know or have seen proved) in the Saints, then in the wicked and devils; so I think (as Sir *Kenelm Digby* thinks of the Soul; That the Body is more properly said to be in the Soul, then the Soul in the Body,) so we are more properly said to live, and move & have our Being in God, then God to live, and move, and have his Being in us.

I will not digress from my intended

ed subject so far, as to enter here into a disquisition after the nature or workings of that Grace which doth enable us to perform these Conditions. I refer you to *Parkers Theses de Traductione Peccatoris ad vit.*

Thesis 22.

IN this fore-explained sence it is, that men in Scripture are said to be personally righteous: And in this sence it is, that the Faith and duties of Beleevers are said to please God, viz. as they are related to the Covenant of Grace, and not as they are measured by the Covenant of Works.

Explication.

THose that will not acknowledg that the godly are called righteous in the Scripture, by reason of

a personal Righteousness, consisting in the rectitude of their own dispositions and actions, as well as in regard of their imputed righteousness, may be convinced from these Scriptures, if they will beleieve them.

Gen. 7. 1. & 18. 23, 24. *Job* 17. 9. *Psal.* 1. 5, 6. & 37. 17, 21, &c. *Eccl.* 9. 1, 2. *Ezek.* 18. 20, 24. & 33. 12, 13, 18. *Mat.* 9. 13. & 13. 43. & 25. 37, 46. *Luk.* 1. 6. *Heb.* 11. 4. *1 Pet.* 4. 18. *2 Pet.* 2. 8. *1 Job.* 3. 7, 12. *Rev.* 22. 11. *Mat.* 10. 41. *Rom.* 5. 7. So their ways are called Righteousness. *Psal.* 15. 2. & 23. 3. & 45. 7, &c. *Mat.* 5. 20. & 21. 32. *Luke* 1. 75. *Act.* 10. 35. *Rom.* 6. 13, 16, 18, 19, 20. *1 Cor.* 15. 34. *1 Job.* 2. 29. & 3. 10. *Eph.* 4. 24. &c.

That men are sometime called righteous, in reference to the Laws and Judgments of men, I acknowledg: Also in regard of some of their particular actions, which are for the substance good: And perhaps sometimes in a comparative sense, as they are compared with the

ungodly: As a line less-crooked should be called streight in comparison of one more crooked: But how improper an expression that is, you may easily perceive. The ordinary phrase of Scripture hath more truth and aptitude then so. Therefore it must needs be that men are called Righteous in reference to the new Covenant only; Which is plain thus: Righteousness is but the denomination of our actions or persons, as they relate to some rule. This rule when it is the Law of man, and our actions suit thereto, we are then righteous before men. When this Rule is Gods Law, it is either that of Works, or that of Grace: In relation to the former, there is none righteous, no not one: for all have sinned, and come short of the glory of God. Only in Christ, who hath obeyed and satisfied, we are righteous. But if you consider our actions and persons in relation to the rule of the new Covenant, so all the Regenerate are personally righteous, because

because they all perform the conditions of this Covenant, and are properly pronounced righteous thereby. Neither can it be conceived how the works of Beleevers, should either please God, or be called righteousness, as they relate to that old Rule, which doth pronounce them unrighteous, hateful, and accursed.

Two sorts among us therefore do discover intolerable Ignorance in this point. 1. Those that commonly use and understand the words [Righteous, and Righteousness] as they relate to the old Rule : as if the Godly were called righteous (besides their imputed Righteousness) only because their Sanctification and good Works have some imperfect agreement to the Law of Works : As if it were a streight line which is in one place streight and another crooked ; much less that which is in every part crooked in some degree. I have bin sorry to hear many learned Teachers speak thus ; most they say to maintain it, is in this simple

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ple objection. If we are called holy, because of an imperfect Holiness: then why not righteous, because of an imperfect Righteousness? *Ans.* Holiness signifieth no more but a Dedication to God, either by separation only, or by qualifying the subject first, with an aptitude to its Divine employment, and then separating or devoting it: as in our Sanctification. Now a person imperfectly so qualified, is yet truly and really so qualified; and therefore may truly be called holy so far. But Righteousness signifying a Conformity to the Rule; and a Conformity with a *quatenus*, or an imperfect Rectitude, being not a true Conformity or Rectitude at all (because the denomination is of the whole Action or Person, and not of a certain part or respect,) therefore imperfect Righteousness is not Righteousness, but Unrighteousness; It is a contradiction in *adjecto Objecti*. But, is our personal Righteousness perfect as it is measured by the New Rule?

Ans.

Ans. Yes, as I shall open to you by
and by our old yd. signory, signore.

I could here heap up a multitude of Orthodox Writers, that do call our personal Righteousness by the title of [Evangelical] as signifying from what Rule it doth receive its Name.

The second sort that shew their gross ignorance, of the nature of Righteousness, are the Antinomians, (and some other simple ones whom they have misled) who if they doe but hear a man talk of a Righteousness in himself; or in any thing he can do, or making his own duty either his Righteousness, or conducive thereto; they startle at such Doctrine, and even gnash the teeth, as if we preached flat Popery, yea as if we cryed down Christ, and set up our selves: The ignorant wretches not understanding, the difference between the two sorts of Righteousness; that of the old Covenant, which is all out of us in Christ; and that of the New Covenant, which is

all out of Christ in our selves :
(though wrought by the power of
the Spirit of Christ.)

Quest. But how then is *Ahabs*
and *Nineve's* humiliation accepted,
and such other works of those that
are not in Christ, seeing they are yet
under the Law?

Ans. 1. No man is now under the
Law as *Adam* was before the new
Covenant was made ; that is, not so
under the Law alone, as to have no-
thing to do with the Gospel ; or
so under the old Covenant, as to
have no benefit by the new. 2. So
that wicked men may now find that
tender & merciful dealing from God,
that even those works which are
less unjust and sinful, and draw neer-
est to the rectitude required by the
Gospel, shall be so far accepted, as
that, for their further encouragement,
some kind of reward or suspension
of wrath shall be annexed to them,
and God will countenance in them
that which is good, though it be not
so much as may denominate it a
good

good work. 3. But yet the best of an unregenerate mans works have more matter in them to provoke God then to please him, and he never accepteth them as Evangelically Righteous; for they that are in the flesh, and are without faith, cannot possibly so please God, *Rom. 8. 8. Heb. 11. 6.* As their righteousness is but a less degree of unrighteousness, and therefore is most improperly called righteousness; so their pleasing God is but a lower degree of displeasing him, and therefore but improperly called pleasing him.

Thesis 13.

IN this sence also, it is so far from being an error to affirm, that [Faith it self is our Righteousness,] that it is a truth necessary for every Christian to know; that is, Faith is our Evangelical Righteousness, (in the sence before explained,) as Christ is our Legal Righteousness.

Explication.

THis Assertion, so odious to those that understand not its grounds, is yet so clear from what is said before, that I need to add no more to prove it. For I have cleared before, that there must be a personal Righteousness, besides that imputed, in all that are justified. And that 2. The fulfilling of the conditions of each Covenant is our Righteousness, in reference to that Covenant. But Faith is the fulfilling of the conditions of the new Covenant, therefore it is our Righteousness in relation to that Covenant. I do not here take Faith for any one single Act, but as I shall afterward explain it.

Quest. In what sense then is Faith said to be imputed to us for Righteousness, if it be our Righteousness it self?

Ans. Plainly thus; Man is become unrighteous by breaking the Law

Law of Righteousness that was given him; Christ fully satisfieth for this transgression, and buyeth the prisoners into his own hands, and maketh with them a new Covenant, That whosoever will accept of him, and beleeve in him, who hath thus satisfied, it shall be as effectual for their Justification, as if they had fulfilled the Law of Works themselves. A Tenant forfeiteth his Lease to his Landlord, by not paying his rent; he runs deep in debt to him, and is disabled to pay him any more rent for the future, whereupon he is put out of his house, and cast into prison, till he pay the debt; his Landlords son payeth it for him, taketh him out of prison, and putteth him in his house again, as his Tenant, having purchased house and all to himself; he maketh him a new Lease in this Tenor, that paying but a pepper corn yearly to him, he shall be acquit both from his debt, and from all other rent for the future, which by his old Lease was to be paid; yet doth

he not cancel the old Lease, but keepeth it in his hands to put in suite against the Tenant, if he should be so foolish as to deny the payment of the pepper corn. In this case the payment of the grain of pepper is imputed to the Tenant, as if he had payed the rent of the old Lease: Yet this imputation doth not extol the pepper corn, nor vilifie the benefit of his Benefactor, who redeemed him: Nor can it be said, that the purchase did only serve to advance the value and efficacy of that grain of pepper. But thus; A personal rent must be paid for the testification of his homage; he was never redeemed to be independent, and his own Landlord and Master: the old rent he cannot pay; his new Landlords clemency is such, that he hath resolved this grain shall serve the turn.

Do I need to apply this to the present case? or cannot every man apply it? Even so is our Evangelical Righteousness, or Faith, imputed to us for as real Righteousness, as perfect

fect Obedience. Two things are considerable in this debt of Righteousness; The value, and the personal performance or interest: The value of Christs Satisfaction is imputed to us, instead of the value of a perfect Obedience of our own performing, and the value of our Faith is not so imputed: But because there must be some personal performance of homage, therefore the personal performance of Faith shall be imputed to us for a sufficient personal payment, as if we had paid the full rent, because Christ, whom we believe in, hath paid it, and he will take this for satisfactory homage; so it is in point of personal performance, and not of value that Faith is imputed.

Thesis 24.

THis personal Gospel Righteousness is in its kind a perfect Righteousness; and so far we may admit the doctrine of personal Perfection.

Explication

Our Righteousness may be considered, either in regard of the matter and the acts denominated righteous, or else in respect of the form which gives them that denomination: Also our Faculties and Actions are considerable, either in regard of their Being, or of their Quality.

1. The perfection of the Being of our Faculties or Acts is nothing to our present purpose, as falling under a physical consideration only.

2. In regard of their Quality they may be called perfect or imperfect in several senses.

1. As Perfection is taken for the transcendental perfection of Being, so they are perfect.

2. And as it is taken for the compleat number of all parts, it is perfect.

3. But as it is taken for that which is

is perfect, *Efficienter* or *Participali-ter*, that is, for a work that is finished by the Author, so our holiness is still imperfect here.

4. And as it is taken for accidental perfection, (so called in *Metaphysics*, when it wants nothing which beyond the *Essence*, is also requisite to the integrity, ornament and well-being of it,) so our holiness is here imperfect.

5. As perfection is taken, *pro sanitate*, for soundness, so our holiness is imperfect.

6. And as it is taken, *pro maturitate*, for ripeness, so it is imperfect.

7. In respect of the admixture of contrary qualities, our holiness is imperfect.

8. But whether all this imperfection be privative and sinful, or meerly negative; and only our misery, whether it be a privation, physical or moral, is a question that will be cleared, when I come to shew the extent of the Commands or Rule.

But not any of these kinds of perfection

fection is that which I mean in the Position: Holiness is a quality, and may be intended and remitted, increased and decreased; but it is the relative consideration of these qualities of our faculties and acts, as they are compared with the Rule of the new Covenant; and so it is not the perfection of our holiness that we enquire after, but of our righteousness; which righteousness is not a quality as holiness is, but the modification of our acts as to the Rule, which is not varied, *secundum majus et minus*: See *Schibl. Metaph. li. 2. c. 9. Tit. 7. Art. 2.* Therefore our Divines usually say, That our Justification is perfect, though our Sanctification be not; and then I am sure our Righteousness must be perfect.

A two-fold perfection is here implied. 1. A Metaphysical Perfection of Being. 2. A Perfection of Sufficiency in order to its end.

1. The being of our Righteousness formally consisting in our relative con-

conformity to the rule, either it must be perfect, or not at all. He that is not perfectly innocent in the very point that he is accused, is not innocent truly, but guilty. Sincerity is usually said to be our Gospel-Perfection: not as it is accepted in stead of perfection, but as it is truly so; for sincere Faith is our conformity to the Rule of Perfection, *viz.* the new Covenant as it is a Covenant; yet as it is sincere Faith, it is only materially our Righteousness and Perfection, but formally as it is relatively our conformity to the said Rule.

2. Our Righteousness is perfect as in its Being, so also in order to its end. The end is, to be the condition of our Justification, &c. This end it shall perfectly attain. The Tenor of new Covenant is not, Believe in the highest degree, and you shall be justified; But believe sincerely, and you shall be justified; so that our Righteousness 1. formally considered, in relation to the condition of the new Covenant, is perfect or none, 2. But
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considered materially as it is holiness, either in reference to the degree it should attain, or the degree which it shall attain, or in reference to the excellent object which it is exercised about, or in reference to the old Covenant, or the directive; (and in some sense) the preceptive part of the new Covenant; in all these respects it is imperfect.

I speak not all this while of that perfection in Christs Satisfaction, which is also our perfect Righteousness, because few will question the perfection of that.

Thesis 25.

Y Et is it an improper speech of some Divines, That Christ first justifieth our persons, and then our duties and actions: And except by [justifying] they mean, his esteeming them to be a fulfilling of the Gospel Conditions, and so just, it is unsound and dangerous, as well as improper.

Ex-

Explication.

1. **I**T is improper in the best sence :
1. Because it is contrary to the Scripture use of the word [*Justifying*]: which is the acquitting of us from the charge of breaking the Law, and not from the charge of violating the new Covenant. 2. It is against the nature of the thing; seeing Justification (as you shall see anon) implyeth Accusation; but the esteeming of a righteous action to be as it is, doth not imply any accusation. 3. This speech, joyning Justification of Persons and Actions together, doth seem to intimate the same kinde of Justification of both, and so doth tend to seduce the hearers to a dangerous error. 2. For if it be understood in the worst sence, it will overthrow the Righteousness of Christ imputed, and the whole scope of the Gospel, and will set up the doctrine

of Justification by Works. For if God do justifie our Works from any legal Accusation, (as he doth our persons,) then it will follow, That our Works are just, and consequently we are to be justified by them. There is no room for Scripture-justification where our own Works are not first acknowledged unjustifiable: because there is no place for Satisfaction and Justification thereby from another, where we plead the Justification of our own Works in respect of the same Law. Justification of Works is a sufficient ground for Justification by Works: seeing the justness of his dispositions and actions is the ground of denominating the person just; and that according to the primary and most proper kinde of Righteousness; as is expressed in the distinction of it, pag. 98, 99.

Thesis 26.

(1) **N**either can our performance of the conditions of the Gospel in the most proper and strict sense, be said to merit the reward: seeing there is nothing in the value of it, or any benefit that God receiveth by it, which may so entitle it meritorious; neither is there any proportion betwixt it and the reward. (2) But in a larger sense, as Promise is an Obligation, and the thing promised is called Debt; so the performers of the Condition are called Worthy; and their performance Merit. Though properly it is all of Grace, and not of Debt. (1) Rom. 4. 4, 10. & 5. 15, 16, 17. Hose. 14. 4. Mat. 10. 8. Rom. 3. 24. & 8. 32. 1 Cor. 2. 12. Rev. 21. 6. & 22. 18. Rom. 11. 6. Gal. 5. 4. Eph. 2. 5, 7, 8. Gen. 32. 10. (2) Mat. 10. 11, 12, 13, 37. & 22. 8. Luk. 20. 35. & 21. 36. 2 Thes. 1. 5. 11. Rev. 3. 4, & c.

Explication.

IN the strictest sence he is said to Merit, who performeth somewhat of that worth in it self to another, which bindeth that other in strict justice to requite him. This work must not be due, and so the performer not under the absolute sovereignty of another; for else he is not in a capacity of thus Meriting. It is natural Justice which here bindeth to Reward. All that we can merit at the hands of Gods natural Justice is but these two things.
1. The escape of punishment in that respect or consideration wherein our actions are not sinful: or the not punishing of us in a greater degree then sin deserves: (Though indeed it is questionable whether we are capable of suffering more.) 2. Our actions thus deserve the honor of acknowledgment of that good which is in them; yea, though the evil be
more

more then the good. As a merciful Thief that gives a poor man half his mony again, when he hath robbed him, as he deserveth a less degree of punishment, so that good which was in his action deserveth an answerable acknowledgment and praise, though he dye for the fact.

But this is a poor kinde of meriting, and little to the honor or benefit of the party. And is more properly called a less desert of punishment, then a desert of reward.

2. The second kind of Merit, is that whereby a Governor, for the promoting of the ends of Government, is obliged to reward the Obedience of the Governed: That when Disobedience is grown common, the Obedience may be encouraged, and a difference made. Among men even Justice bindeth to such reward; at least to afford the obedient the benefit of protection and freedom, though he do no more then his duty: But that is because no man hath an
absolute

absolute sovereignty *de jure* over his subjects, as God hath; but is indebted to his subjects as well as they are to him. If our obedience were perfect, in respect of the Law of Works, yet all the Obligation that would lie upon God to reward us (any further than the foresaid forbearing to punish us, and acknowledging our obedience) would be but his own wisdom; as he discerneth such a Reward would tend to the well-governing of the World, working morally with voluntary agents agreeable to their natures. And when we had done all, we must say, we are unprofitable servants; we have done nothing but what was our duty. Therefore this Obligation to reward from the wisdom of God, as it is in his own breast known to himself alone, so is it drawn from himself, and not properly from the worth of our Works, and therefore this is improperly called *Merit*.

3. The third kind of *Meriting* is
fifth.

sufficiently explained in the Position: where the Obligation to reward, is Gods ordinate Justice, and the truth of his Promise; and the worthiness lieth in our performance of the Conditions on our part. This is improperly called Merit: This kinde of Meriting is no diminution to the greatness or freeness of the gift or reward: because it was a free and gracious Act of God to make our performance capable of that title; and to engage himself in the foresaid promise to us; and not for any gain that he expected by us, or that our performance can bring him.

Thesis 27.

(1) **A** *It was possible for Adam to have fulfilled the Law of Works by that power which he received by nature; (2) So is it possible for us to perform the Conditions of the new Covenant by the (3) Power which we receive from the Grace of Christ.* Ex-

Explication.

(1) **T**hat may be possible which is not future. A thing is termed possible when there is nothing in the nature of the thing itself, which may so hinder its production as to necessitate its non-futurity: Though from extrinsecal Reasons, the same non-futurity may be certain, and in some respect necessary: And all things considered, the futurity of it may be termed impossible; and yet the thing it self be possible. So it was possible for *Adam* to have stood: And so if you should take the word [Possible] absolutely, and abstracted from the consideration of the strength of the actor; even the Commands of the Law are yet possible to be fulfilled: But such a use of the word is here improper: it being ordinarily spoken with relation to the strength of the Agent.

(2) But

(2) But in the relative sence the Conditions of the new Covenant are possible to them that have the assistance of grace. I intend not here to enter upon an Explication of the nature of that Grace which is necessary to this performance; my purpose being chiefly to open those things wherein the relative change of our estates doth consist, rather then the real. Whether then this Grace be Physical or Moral? Whether there be a Moral Suasion of the Spirit, distinct from the Suasion of the Word, and other outward means? Whether that which is commonly called the work of Conscience, be also from such an internal suatory work of the Spirit? How far this Grace is resistible? Or whether all have sufficient Grace to beleeve, either given, or internally offered? with multitudes of such questions, I shall here pass by; Referring you to those many Volumes that have already handled them. All that I shall say of this shall be when

I come to open the Nature of Faith.
See *Parkers Theses* before mentioned.

Thesis 28.

THe Precepts of the Covenants,
as meer Precepts, must be distinguished from the same Precepts considered as Conditions, upon performance whereof we must live, or dye for non-performance.

Thesis 29.

AS all Precepts are delivered upon Covenant-terms, or as belonging to one of the Covenants, and not independently; So have the same Precepts various ends and uses, according to the tenor and ends of the distinct Covenants to which they do belong.

Explication.

Herefore it is one thing to ask, whether the Covenant of Works be abolished? and another thing, whether the Moral Law be abolished? Yet that no one Precept of either Moral or Ceremonial Law was delivered without reference to one of the Covenants, is very evident. For if the breach of that Command be a sin, and to be punished, then either according to the rigorous threatening of the old Covenant, or according to the way and justice of the new. For the Law, as it was delivered by *Moses*, may be reduced in several respects to each of these Covenants, and cannot constitute a third Covenant, wholly distinct from both these; and therefore *Camero* doth more fitly call it a subservient Covenant, then a third Covenant. For either God intended in that Covenant to proceed

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ceed with sinners in strict rigor of Justice, for every sin; and then it is reducible to the first Covenant: Or else to pardon sin upon certain conditions, and to dispence with the rigor of that first Covenant: And then it must imply satisfaction for those sins; and so be reducible to the second Covenant: (For I cannot yet digest the Doctrine of *Grotius* and *Vossius*, concerning satisfaction by sacrifice for temporal punishment, without subordination to the satisfaction by Christ:) Or if it seem in several phrases to favor of the language of the several Covenants, (as indeed it doth ;) that is because they are yet both in force; and in several respects it is reducible to both. So that when we demand, whether the Moral Law do yet binde, the question is ambiguous, from the ambiguity of the term [Binde]. For it is one thing to ask, whether it binde upon the old Covenant terms? another, whether upon new Covenant terms?

and

and a third, whether as a meer Precept? Here a question or two must be answered.

1 *Quest.* How could the Precepts delivered by *Moses* (when the old Covenant was violated, and the new established) belong to that old Covenant?

2 *Quest.* In what sence doth the Decalogue belong to the new Covenant?

3 *Quest.* Whether the Precepts of the Gospel do belong to the Decalogue?

4 *Quest.* Whether the Precepts of the Gospel belong also to the old Covenant?

But all these will be cleared under the following Positions, where they shall be distinctly answered.

Thesis 30.

T Here is no sin prohibited in the Gospel which is not a breach of some Precept in the Decalogue:

and which is not threatened by the Covenant of Works, as offending against, and so falling under the Justice thereof. For the threatening of that Covenant extendeth to all sin that then was, or after should be forbidden. God still reserved the prerogative, of adding to his Laws, without altering the Covenant terms; else every new Precept would imply a new Covenant: And so there should be a multitude of Covenants.

Explication.

I. **T**Hough the Decalogue doth not mention each particular duty in the Gospel, yet doth it command obedience to all that are or shall be satisfied; and expresseth the *genus* of every particular duty. And though it were not a duty from the general precept, till it was specified in the Gospel, yet when it

it once is a duty, the neglect of it is a sin against the Decalogue. For instance ; The Law saith, Thou shalt take the Lord for thy God, and consequently beleeve all that he saith to be true ; and obey him in all that he shall particularly command you : The Gospel revealeth what it is that is to be beleeved, and saith, *This is the work of God, that ye beleeve in him whom the Father hath sent, Joh. 6. 28, 29.* The affirmative part of the second Commandment is, Thou shalt worship God according to his own institution : The Gospel specifieth some of this instituted Worship ; viz. Sacraments, &c. So that the neglect of Sacraments is a breach of the second Commandment : And Unbelief is a breach of the first. This may help you to answer that question, Whether the Law without the Gospel be a sufficient Rule of Life? *Ans.* As the Lords Prayer is a sufficient Rule of Prayer : It is sufficient in

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its

its own kinde, or to its own purposes: It is a sufficient general Rule for duty; but it doth not enumerate all the particular instituted species. Yet here, the Gospel revealing these institutions, is not only the new Covenant it self; but the doctrine of Christ, which is an adjunct of that Covenant also.

2. That every sin against the precepts of the Gospel & decalogue, are also sins against the Covenant of Works, and condemned by it, will appear thus.

1. The threatening of that Covenant is against all sin, as well as one, (though none but eating the forbidden fruit be named:) But these are sins; and therefore threatened by that Covenant. The major appears by the recital afterwards; Cursed is he that doth not all things written.

2. I have proved before, that the old Covenant is not repealed, but onely relaxed to Beleevers upon Christs satisfaction: And then it must needs be in force against every sin. 3. The penalty in that Cove-

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nant is still executed against such sins. So that every sin against the Gospel is a breach of the Conditions of the Law of Works: But every sin against that Law, is not a breach of the Conditions of the Gospel. And it hinders not this, That the Moral Law by *Moses*, and the Gospel by *Christ*, were delivered since the Covenant with *Adam*. For though that Covenant did not specify each duty and sin; yet it doth condemn the sin when it is so specified. But the great Objection is this: How can Unbelief be a breach of the Covenant of Works, when the very duty of beleeving for pardon is inconsistent with the Tenor of that Covenant, which knoweth no pardon? *Ans.* 1. Pardon of sin is not so contradictory to the truth of that Covenant, but that they may consist upon satisfaction made. Though it is true, that the Covenant it self doth give no hopes of it; yet it doth not make it impossible. 2. Unbelief, in re-

spect of pardon and recovery, is a Sin against the Covenant of Works, not *formaliter*, but *eminenter*. 3. Not also as it is the neglect of a duty, with such and such ends and uses, but as it is the neglect of duty in the general considered; and so as it is a sin in general, and not as it is a sin consisting in such or such an act or omission. The form of the sin lieth in its pravity or deviation from the Rule: So far Unbelief is condemned by the Law: The substrate act is but the matter, (improperly so called.)

The review of the comparison before layd down will explain this to you: A Prince bestoweth a Lordship upon a Slave, and maketh him a Lease of it, the tenor whereof is, That he shall perform exact obedience to all that is commanded him; and when he fails of this, he shall forfeit his Lease: The Tenant disobeyeth, and maketh the forfeiture; The Son of this Prince interpose

terposeth, and buyeth the Lordship, and satisfieth for all the damage that came by the Tenants disobedience: Whereupon the Land and Tenant and Lease are all delivered up to him, and he becomes Landlord. He findeth the Tenant (upon his forfeiture) dispossessed of the choycest rooms of the house, and chief benefits of the Land, and confined to a ruinous corner; and was to have been deprived of all, had not he thus interposed. Whereupon he maketh him a new Lease in this Tenor, That if in acknowledgment of the favor of his Redemption, he will but pay a pepper corn, he shall be restored to his former possession, and much more.

In this case now the non-payment of the pepper corn, is a breach of both Leases: Of the old, because though he had forfeited his title to the benefits of it, yet he could not disanul the duty of it, which was obedience during

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his life : especially when the penalty was not fully executed on him, but he was permitted still to enjoy some of the benefits. So that as it is an act of disobedience in general, his non-payment is a further forfeiture of his old Lease : But as it is the non-payment of a pepper corn required of him instead of his former Rent, so it is a breach of his new Lease only. Even so is Unbelief a violation of both Covenants.

Thesis 31.

THe Gospel doth establish, and not repeal the Moral Law, and so is perfect obedience commanded, and every sin forbidden, now, as exactly as under the Covenant of Works : But this is but an adjunct of the new Covenant, and not a proper part of it : Neither is it on the same terms, or to the same ends, as in the first Covenant.

Explication.

THat the Moral Law is yet in force, I will not stand to prove, because so many have written of it already. See Mr *Anthony Burgesses* Lectures: But to what ends, and in what sence the Gospel continueth that Law, and commandeth perfect obedience thereto, is a Question not very easie.

1. Whether Christ did first repeal that Law, and then re-establish it to other ends? So some think.

2. Or whether he hath at all made the Moral Law to be the preceptive part of the new Covenant? And so whether the new Covenant do at all command us perfect obedience? or only sincere?

3. Or whether the Moral Law be continued only as the precepts of the old Covenant, and so used by the new Covenant, meerly for a directive Rule?

To the first I answer ; 1. That it is not repealed at all I have proved already, even concerning the Covenant of Works it self ; and others enough have proved at large of the Moral Law. 2. Yet that Christ useth it to other ends, and for the advantage of his Kingdom, I grant.

To the other second Question, I answer ; 1. That the Moral Law, as it is the preceptive part of the Covenant of Works, is but delivered over into the hands of Christ, and so continued in the sence before expressed, seems plain to me.

2. That the same Moral Law doth therefore so continue to command even believers, and that the perfect obeying of it is therefore their duty, and the not obeying their sin, deserving the death threatened in that Covenant.

3. That Jesus Christ hath further made use of the same Moral Law, for a direction to his Subjects, whereby they may know his Will. That whereas our sincere subjection and
obedi-

obedience to Christ, is part of the condition of the new Covenant; that we may know what his Will is, which we must endeavor to obey, and what Rule our actions must be sincerely fitted to, and guided by, he hath therefore left us this Moral Law as part of this direction, having added a more particular enumeration of some duties in his Gospel. That as when the old Covenant said, Thou shalt obey perfectly; the Moral Law did partly tell them, wherein they should obey: So when the new Covenant saith, Thou shalt obey sincerely; the Moral Law doth perfectly tell us, wherein, or what we must endeavor to do.

4. But that the Moral Law, without respect to either Covenant, should command us perfect obedience; or that Christ, as the Mediator of the new Covenant, should command us not only sincere, but also perfect obedience to the Moral Law, and so hath made it a proper part of his Gospel, not only as a Directory
and

and Instruction, but also as a Command: I am not yet convinced, (though I will not contend with any that think otherwise,) my Reason is, because I know not to what end Christ should command us that obedience which he never doth enable any man in this life to perform. If it were to convince us of our disability and sin, that is the work of the Law, and the continuing of it upon the old terms, as is before explained, is sufficient to that.

But I judg this Question to be of greater difficulty then moment.

Thesis 32.

IF there be any particular sins against the new Covenant, which are not also against the old; or if any sins be considerable in any of their respects, as against the Gospel only, then Christs death was not to satisfy for any such sins so considered: For where no death is threatened, there

there none is explicitly due, nor should be executed; and where it is not so due to the sinner, nor should have been executed on him, there it could not be required of Christ, nor executed on him: But the Gospel threateneth not death to any sin, but final unbelief and rebellion, (and for that Christ never dyed, as I shall shew anon,) therefore Christ dyed not for any sin as against the Gospel, nor suffered that which is no where threatened.

Explication.

A Sin may be said to be against the Gospel, 1. As Christ and his Gospel are the object of it; 2. Or as it breaketh the conditions of the Gospel: In the latter sence only I here take it. To prove the point in hand, there needs no more then the Argument mentioned: For to all that unbelief, and other sins of the
godly

godly, which are forgiven, the Gospel doth no where threaten death; and therefore Christ could not bear it, as to satisfy the Gospel-threatening. Though I confess I have been long in this point of another judgment, while I considered not the Tenor of the Covenants distinctly; some further proof you shall have in the next conclusion. Read *Heb.* 9.15.

Thesis 33.

AS the Active Obedience of Christ was not the Righteousness of the second Covenant, or the performing of its Conditions, but of the first, properly called a Legal Righteousness; so also his Passive Obedience and Merit was only to satisfy for the violation of the Covenant of Works, but not at all for the violation of the Covenant of Grace; for that there is no satisfaction made, and there remaineth no sacrifice.

Ex-

Explication.

THat Christ did not fulfil the conditions of the new Covenant for us, I have proved already: That he hath not satisfied for its violation, I think to the considerate will need no proof: If you think otherwise, consider, 1. Christ is said to be made under the Law, and to have born the curse of the Law, and to have freed us from the curse of it, but no where is this affirmed of him in respect of the Gospel. 2. There be terms by him propounded, upon which men must partake of the benefits of his Satisfaction; but these terms are only the conditions of the new Covenant, therefore he never satisfied for the non-performance of those conditions. 3. If he did, upon what conditions is that Satisfaction enjoyed by us? 4. But the Question is out of doubt, because that every man that performeth not the Gospel conditions,

ons, doth bear the punishment himself in eternal fire, and therefore Christ did not bear it : So that as it was not so grievous a death which was threatened in the first Covenant, as that is which is threatened in the second ; so it was not so grievous a kind of death which Christ did bear, as that is which final unbelievers shall bear, (except as the accumulation of sins of so many might increase it ;) Therefore when we say, That Christ suffered in his Soul the pains of hell, or that which is equal ; we must not mean, the pains which is threatened in the Gospel, and the damned unbelievers must endure ; but only of that death which the Law of Works did threaten. Wo therefore to the rebellious unbelieving world, that must bear this second death themselves : For of how much soever punishment shall they be thought worthy, who tread under foot the blood of the Covenant? *Heb. 10. 29.*

Thesis.

Thesis 34.

THe Covenant of Grace is not properly said to be violated, or its conditions broken, except they be finally broken: For the violation consisteth in non-performance of the conditions, and if they are performed at last, they are truly performed, and if performed, then the Covenant is not so violated, as that the offender should fall under the threatening thereof.

Explication.

I Deny not but the new Covenant may be said to be neglected, and sinned against, and the Command of Christ broken by our long standing out in unbelief, though we come home at last. But the Covenant conditions are not broken, when ever the precept of the Gospel is transgressed,

gressed, or the Covenant neglected, except it be final. The Condition is, Who ever believeth shall be saved, not limiting it to a particular season. Though both the precept of Christ, and common Reason requireth that we be speedy in the performance, because we have no promise that the day of Grace shall continue, and because our neglect will increase our disability, and our frequent resisting will grieve the Spirit: So that the new Covenant doth not threaten death to every particular act of disobedience or unbelief, nor to any but what is final, though the precept require that we believe immediately, and every degree of unbelief be forbidden.

Thesis 35.

Y *Et the sins of Beleevers against the Gospel Precepts have*

have need of pardon, and are properly said to be pardoned, in reference to their deserved punishment; 1. Both because the punishment, which naturally and implicitly is due to them, is not so much as threatened in this gentle Covenant, and so becomes not explicitly due, or in point of Law. 2. But specially because the old Covenant condemning all sin, is yet unrepealed, which would be executed on us, even for our sins against GRACE, did not the efficacy of CHRIST'S Satisfaction daily interpose, which makes us therefore have continual need of that Satisfaction.

Explication.

THIS is layd down to prevent the Objection which might arise from the fore-going Doctrine: For many are ready to ask, If Christ dyed

dyed not for sin as it is against the Gospel-Covenant, then how are such sins pardoned to Beleevers? I answer, in the fore-expressed way: For certainly the Gospel cannot be said to remit the punishment which it never threatened, (further then as it is only implicitly due;) And that which it doth threaten it doth never remit.

Thesis 36.

THe pardoning of sin is a gracious act of God, discharging the Offender by the Gospel-promise, or grant from the Obligation, to punishment, upon consideration of the satisfaction made by Christ, accepted by the sinner, and pleaded with God.

Explication.

THe true definition of Pardon, and of Justification, doth much conduce to the understanding of this whole mysterious Doctrine. The former I have here layd down as neer as can. I shall briefly explain the whole Definition.

1. I call it an [*Act of God,*] for so the Scripture ordinarily doth. *Mat. 6. 12. 14, 15. Mar. 11. 25, 26. Luk. 23. 34. Eph. 3. 32.* Some may object; If all things be delivered into the hands of Christ the Redeemer, and all Judgment committed to the Son, as is shewed before, then the Son should forgive rather than the Father? I answer, 1. So the Son is said to forgive also, *Mar. 2. 7, 10. Luk. 5. 24.* 2. I shewed you before, That the Father giveth not away any power from himself by giving it to the Son; but onely doth manage it in another way upon other

other terms. 3. As the Mediator is a middle person, interposing between God and the world for their reconciliation, so the Acceptance, Pardon, and Kingdom of the Mediator, is, as it were, a Mean or step towards the Pardon, Acceptance, and Kingdom of God. First Christ doth cleanse men by his Spirit and Blood, and then offereth them blameless and undefiled; without spot or wrinkle to God, who so accepts them at his hands, and even the Kingdom also will he deliver up to the Father, *Ephes. 5. 27. Col. 1. 22, 28. Jude 24. 1 Cor. 15. 24.* Therefore the Sons pardoning and accepting being first in order of Nature, and so but a mean to Gods pardoning and accepting, where the whole work is compleatly perfected, (when the sinner is fully brought home by Christ to God, from whom he first fell,) the act of pardoning is therefore most usually and fitly ascribed to the Father, (that being the ultimate perfecting pardon,) and we are said to ask it of him through Christ.

2. I call this Pardon [*a gracious Act* ;] For if it were not in some sort gratuitous, or free, it were no Pardon. Let those think of this, who say, We have perfectly obeyed the Law in Christ, and are therefore righteous. If the proper debt either of obedience or suffering be payd, either by our selves, or by another, then there is no place left for Pardon : For when the Debt is payd, we owe nothing (except obedience *de novo* ;) and therefore can have nothing forgiven us. For the Creditor cannot refuse the proper Debt, nor deny an Acquittance upon receipt thereof. But Christ having payd the *Tantumdem* and not the *Idem*, the Value and not the strict Debt, this satisfaction the Father might have chosen to accept, or to have discharged us upon Christs sufferings : which yet because he freely doth, therefore is his gracious Act properly called Pardon.

The ignorant Antinomians think, it cannot be a Free Act of Grace, if

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there

there be any Condition on our part for enjoying it. As if in the fore-mentioned comparison, pag. 153. the Tenants redemption were the less free, because his new Lease requires the Rent of a pepper corn in token of homage! As if when a pardon is procured for a condemned Malefactor, upon condition that he shall not reject it when it is offered him, but shall take him that procured it for his Lord, that this were therefore no free pardon! Indeed if we payd but a mite in part of the debt it self, so far our pardon were the less free. But I will not further trouble the Reader with these fenceless conceits, the confutation whereof is so easie and obvious.

3. I call this Act [*a Discharging*] as being the proper term in Law to expreis it by. We were before charged by the Law: we are by this Act discharged.

4. I call it a discharge of [*the*
Of-

Offender]: For an offender is the only capable object or recipient of it. There can be no pardon where there is no offender.

5. I call it a discharging [from the Obligation to Punishment.]

For, 1. You must look at this whole process as legal, and not as referring chiefly to Gods secret judgment or thoughts. Therefore when it is called a freeing man from the wrath of God, you must understand it onely of the wrath threatened in the Covenant, and so from [the Obligation to Punishment]. You must not conceive of the change in God, but in the sinners relation, and consequently in the sense and sentence of the Law, as to him. 2. The common word by which this *terminus a quo*, or rather the evil which this pardon doth directly free us from, is expressed, is Guilt. But because the word *Guilt* is variously used, sometimes referring onely to the Fact, sometimes to the desert of Punishment, and sometime to the dueness of Pu-

nishment, or the Laws obliging the Offendor to bear it ; I have therefore here taken it in this last expression, because I think that Guilt is taken away only in this last sence, as I shall further open anon. Therefore many define Guilt only in this last sence, *Reatus est Obligatio ad Pœnam*. This Obligation though expressed only in the Covenant, yet ariseth also from the Fact : For if the Covenant had not been broken, it had not obliged to suffering ; but still to duty only.

6. I call it a Discharging [*by the Gospel-promise or grant :*] (It is called a Promise in reference to the benefit as future, but more properly a Grant in reference to the benefit as present or past ; either in the conferring, or already conferred.) This I do for these Reasons. 1. To clear the nature of this Act. 2. To divert your thoughts from Gods secret judgment, where most suppose this Act performed ; and to turn them right, and free God from the
 impu-

imputation of change.

A great question it is, Whether Remission and Justification be immanent or transient Acts of God? The mistake of this one point was it that led those two most excellent, famous, Divines, Dr *Twisse* and Mr *Pemle* to that error and pillar of Antinomianism, viz. Justification from Eternity. For (saith Dr *Twisse* often) All Acts immanent in God, are from Eternity: but Justification and Remission of sin are immanent Acts: therefore, &c. by [immanent in God] they must needs mean Negatively, not Positively. For Acts have not the respect of an Adjunct to its subject, but of an effect to its cause. Now whether all such immanent Acts are any more eternal then transient Acts, is much questioned: As for God to know that the world doth now exist; That such a man is sanctified, or just, &c. Gods fore-knowledg is not a knowing that such a thing is, which is not; but that such a thing

will be, which is not. Yet doth this make no change in God; no more then the Sun is changed by the variety of Creatures which it doth enlighten and warm; or the Glass by the variety of faces which it represents; or the eye by the variety of colours which it beholdeth: (For whatſoever ſome ſay, I do not think that every variation of the object maketh a real change in the eye, or that the beholding of ten diſtinct colours at one view, doth make ten diſtinct acts of the ſight, or alterations on it: Much leſs do the objects of Gods knowledg make ſuch alterations.) But grant that all Gods immanent Acts are Eternal; (which I think is quite beyond our underſtanding to know:) Yet moſt Divines will deny the Minor; and tell you, that Remiſſion and Juſtification are tranſient Acts; Which is true: But a Truth which I never had the happineſs to ſee or hear well cleared by any. For to prove it a tranſient act, they tell us no more, but that it
doth

doth *transfire in subjectum extraneum*, by making a moral change on our Relation, though not a real up-
on our persons, as Sanctification doth. But this is only to affirm and not to prove; and that in general only; not telling us what Act it is that maketh this change. Relations are not capable of being the Patients or Subjects of any Act: seeing they are but meer *Entia Rationis*, and no real Beings. Neither are they the immediate product or effect of any Act: but in order of Nature are consequential to the direct effects. The proper effect of the Act is to lay the Foundation from whence the Relation doth arise. And the same Act which layeth the Foundation doth cause the Relation, without the intervention of any other. Suppose but the *subjectum, fundamentum & terminus*, and the Relation will unavoydably follow, by a meer resultancy. The direct effect therefore of Gods Active Justification must be a real effect,

Job I 4 though

though not upon the sinner, yet upon something else for him; and thence will his Passive Justification follow. Now what transient Act this is? and what its immediate real Effect? who hath unfolded? I dare not be too confident in so dark a point: but it seemeth to me, that this justifying transient Act is the enacting or promulgation of the new Covenant, wherein Justification is conferred upon every Beleever. Here, 1. The passing and enacting this Grant is a transient Act. 2. So may the continuance of it (as I think.) 3. This Law or Grant hath a moral improper Action, whereby it may be said to pardon or justifie; which properly is but virtual justifying. 4. By this Grant God doth, 1. Give us the Righteousness of Christ, to be ours when we beleeve: 2. And disableth the Law to oblige us to punishment, or to condemn us: 3. Which real Foundation being thus layd, our Relations of [Justified and Pardoned in
title

title of Law] do necessarily result.

Object. But this Act of God, in granting Pardon to Beleevers, was performed long ago: But our Justification is not till we beleeve?

Ans. Though the effects of Causes as Physical do follow them immediately, yet as Moral they do not so; but at what distance the Agent pleases sometimes. A man makes his son a Deed of Gift of certain Lands, to be his at such an age, or upon the performance of some eminent Action. Here the Deed of gift is the fathers instrument by which he giveth these Lands: The passing this Deed is the proper Act and time of Donation: Yet the son hath no possession till the time prefixed, or till the Condition be performed: At which time, the conditional Grant becoming absolute, and giving him right to present possession, it is not unfitly said, that his father doth even then bestow the Lands: though by no new intervening act at

all, but only the continuation of the former Deed of gift in force. So here: The conditional grant of Pardon and Justification doth then absolutely pardon and justifie us, when we perform the Condition. Hence is the phrase in Scripture of being [*Justified by the Law*]: which doth not only signifie [by the Law as the Rule to which men did fit their actions]; but also [by the Law, as not condemning, but justifying the person whose actions are so fitted]: In which sence the Law did justifie Christ: or else the Law should not justifie as a Law or Covenant, but only as a Direction: which properly is not Justifying, but only a means to discover that we are Justifiable. As the Word of Christ shall judg men at the last day, *Joh. 12. 28*. So doth it virtually now. And if it judg, then doth it condemn and justifie. So *Rom. 2. 12*. *Jam. 2. 12*. We shall be judged by the Law of Liberty. *Gal. 5. 3, 4, 23*. In the same sence, as the Law is said to

to convince and curse (*Iam. 2. 9. Gal. 3. 13.*) it may be said that the Gospel or new Law doth acquit, justifie and bless. *Rom. 8. 2.* *The Law of the Spirit of Life in Christ Jesus, hath made us free from the Law of Sin and Death.* As the Law worketh Wrath, and where is no Law, there is no Transgression, (*Rom. 4. 15.*) And as sin is not imputed where there is no law, (*Rom. 5. 13.*) and the strength of sin is the law, (*1 Cor. 15. 56.*) So the new law is the strength of Righteousness, and worketh Deliverance from Wrath; and were there no such new Covenant, there would be no Righteousness inherent or imputed : *Joh. 7. 51.*

So that I conclude, That this transient Act of God, pardoning and justifying (*constitutivé*) is his Grant in the new Covenant; by which, as a Moral Instrument, our Justification and Pardon are in time produced, even when we beleeve : the Obligation of the law being then by

by it made voyd to us. 23A

And this is the present apprehension I have of the nature of Remission and Justification: *Si quid novisti rectius, &c.* (yet I shall have occasion afterwards to tell you, That all this is but Remission and Justification in Law and Title, which must be distinguished from that which is in Judgment or Sentence; the former being Virtual in respect to the Actuality of the later.)

2. The second kinde of Gods Acts, which may be called Justifying, is indeed Immanent; viz. His knowing the sinner to be pardoned and just in Law; his Willing and Approving hereof as True and Good: These are Acts in Heaven, yea in God himself; but the former sort are on earth also. I would not have those Acts of God separated which he doth conjoyn; as he ever doth these last with the former: But I verily think that it is especially the former transient legal Acts

Acts which the Scripture usually means when it speaks of Pardon-
ing and (constitutive) Justify-
ing : and not these Immanent
Acts : though these must be
looked on as concurrent with
the former. Yet most Divines
that I meet with, seem to look at
Pardon and Justification as being
done in heaven only, and consisting
only in these later Immanent
Acts : And yet they deny Justifica-
tion to be an Immanent Act too :
But how they will ever manifest
that these celestial Acts of God,
(viz. his Willing the Sinners Par-
don, and so forgiving him in his
own brest ; or his accepting him
as just,) are Transient Acts, I am
yet unable to understand. And if
they be Immanent Acts, most
will grant that they are from E-
ternity : and then fair fall the An-
tinomians. Indeed if God have
a Bar in Heaven before his
Angels, where these things
are for the present transacted,
as

as some think ; and that we are said to be justified only at the bar now ; then I confess that is a transient Act indeed. But of that more hereafter.

7. I add in the definition, That all this is done [*in consideration of the Satisfaction, 1. made by Christ, 2. Accepted, 3. and pleaded with God.*] The satisfaction made is the proper meritorious and impulsive cause : 2. So the Satisfaction as pleaded by Christ the intercessor, is also an impulsive cause. 3. The Satisfaction's Acceptance by the Sinner (that is Faith,) and the pleading of it with God by the sinner (that is praying for pardon,) are but the Conditions, or *Causa sine quo non*.

But all these will be fuller opened afterwards.

Thesis 37.

Justification is either 1. in Title and the Sence of the Law; 2. Or in Sentence of Judgment. The first may be called Constitutive; The second Declarative: The first Virtual, the second Actual.

Explication.

I Will not stand to mention all those other Distinctions of Justification which are common in others, and not so necessary or pertinent to my purposed scope. You may finde them in Mr Bradshaw; Mr John Goodwin, and Alstedius Distinctions and Definitions, &c.

The difference between Justification in Title of Law, and in Sentence of Judgment, is apparent at the first view: Therefore I need not explain it. It is common, when a

man

man hath a good cause, and the Law on his side, to say, The Law justifieth him, or he is just in Law, or he is acquit by the Law; and yet he is more fully and compleatly acquit by the sentence of the Judg afterward. In the former sence we are now justified by faith, as soon as ever we believe: In the latter sence we are justified at the last Judgment. The title of [Declarative] is too narrow for this last: For the sentence of judicial absolution doth more then barely to declare us justified. I call the former [Virtual] not as it is in it self considered, but as it standeth in relation to the latter.

All those Scriptures, which speak of Justification as done in this life, I understand of Justification in Title of Law: So *Rom. 5. 1. Being justified by faith, we have peace with God. Rom. 4. 2. Rom. 5. 9. Being now justified by his blood, &c. James 2. 21, 25. &c.*

But Justification in Judgment, as it is the compleating Act, so is it most

most fitly called Justification; and I think the word in Scripture hath most commonly reference to the Judgment day; and that Justification in Title is called [Justification] most especially, because of its relation to the Justification at Judgment; because as men are now in point of Law; so shall they most certainly be sentenced in Judgment.

Therefore is it spoken of many times as a future thing, and not yet done: *Rom. 3. 30. Mat. 12. 37. Rom. 2. 13.* Both these may be called [Justification by Faith,] for by Faith we are justified, both in Law Title, and at Judgment.

Thesis 38.

Justification, in Title of Law, is a gracious Act of God, by the Promise or Grant of the new Covenant, acquitting the Offendor from the Accusation and Condemnation of the

the old Covenant, upon consideration of the Satisfaction made by Christ, and accepted by the sinner.

Explication.

Here you may see 1. That pardon of sin, and this Justification in Law, are not punctually and precisely all one: 2. And yet the difference is very small. The chief difference lyeth in this, That the *Terminus a quo* of Remission, is the obligation to punishment; but the *Terminus* of Justification, (or the evil that it formally and directly doth free us from,) is the Laws Accusation and Condemnation: Now though the difference between these two be very narrow, and rather respective then real, yet a plain difference there is: For though it be one and the same Commination of the Law, by which men are both obliged to punishment, accused as guilty, and condemned

denied for that guilt, yet these are not all one, though it is also true, that they all stand or fall together.

That pardon is most properly the removing of the Obligation, and that Justification is the removing of the Accusation and Condemnation in the Law, will be evident to those that have read what Divines have written at large concerning the signification of the words, especially such that have skill in Law, which is a great advantage in this doctrine of Justification: Therefore as Mr *Wotton*, and Mr *Goodwin* do a little mistake in making pardon of sin to be the formal cause of Justification, (though they are far neerer the mark then their opposers.) So Mr *Bradshaw* doth a little too much straiten the form of it, making it to lye only in Apology or Plea. It consisteth in both these Acts; 1. Apology, in opposition to Accusation; thus Christ our Advocate doth principally justify us: 2. In Sentence, (virtual or actual,) and so it is opposed both to

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Accu-

Accusation and Condemnation; so Christ the Mediator as Judg, and the Father as one with him, and as the supream Judg, doth justifie: But this latter is the chief Act. The rest of the Definition is sufficiently opened under the foregoing Definition of Pardon, and will be more after.

Thesis 39.

Justification in Sentence of Judgment is [a gracious Act of God by Christ, according to the Gospel, by Sentence at his publique Bar, acquitting the sinner from the Accusation and Condemnation of the Law, pleaded against him by Satan] upon consideration of the Satisfaction made by Christ, accepted by the sinner, and pleaded for him.

Explication.

T Here is also a two-fold Pardon, as well as a two-fold Justification : One in Law, the other in Sentence of Judgment. So *Acts 3. 19.* *Repent, that your sins may be blotted out, when the time of refreshing comes, &c.* But pardon of sin is usually mentioned in respect to this life present, as being bestowed here ; because a man may more fitly be said to be fully quit from the Obligation to punishment, commonly called the guilt in this life, then from the Accusation of that guilt which will be managed against him by Satan hereafter, or from the Condemnation, which he must then most especially be delivered from.

The difference betwixt this Justification and the former, may easily be discerned by the Definition without any further Explication.

Thesis 40.

When Scripture speaketh of Justification by Faith, it is to be understood primarily and directly of Justification in Law title, and at the bar of Gods publique Judgment ; and but secondarily and consequentially of Justification at the bar of Gods secret judgment, or at the bar of Conscience, or of the World.

Explication.

I. **T**hat Justification by Faith is *in foro dei*, and not *in foro conscientie* primarily ; see Dr Downe's Appendix to Covenant of Grace against Mr Pemble. Conscience is but an inferior, petty, improper Judg : The work must be transacted chiefly at a higher Tribunal. View all the Scriptures that mention Justification.

Justification by Faith, and you shall finde by the Text and Context that they relate to the bar of God, but not one directly to the bar of Conscience. It is one thing to be justified, and another thing to have it manifested to our Consciences that we are so.

2. That it is not directly at the bar of the World, all will acknowledge.

3. That it is not directly at the bar of Gods secret Judgment, in his own brest, may appear thus: 1. That it is not a bar at which God dealeth with sinners, for Justification or Condemnation in any known or visible way; No Scripture intimateth it. 2. We could not then judg of our Justification. 3. They are immanent Acts; but Justification is a transient Act: Therefore Dr *Dornname* in the place before mentioned hath proved against Mr *Pemble*, that Justification is not from Eternity. And (as I judg by his following Tract of Justification) Mr *Pemble* himself came afterwards

wards to a sounder Judgment in the nature of Justification. 4. God dealeth with man in an open way of Law, and upon Covenant terms, and so will try him at a publique Judgment according to the Tenor of his Covenants. The secrets of his brest are too high for us. By the word will he judg us: That must justifie or condemn us. Therefore when you hear talk of the Bar of God, you must not understand it of the immanent Acts of Gods Knowledg or Will, but of his Bar of publique Judgment, and in the sence of the Word. Some think that Justification by Faith is properly and directly none of all these yet, but that it is a publique Act of God in heaven before his Angels. I think this opinion better then any of the three former, which would have it at the Bar of Gods secret Judgment, or of Conscience, or of the World; and I know no very ill consequence that followeth it; But that God doth condemn or justifie at any such Bar, I find

no Scripture fully to satisfie or perswade me. Those places, *Rom. 2. 13. Heb. 9. 24. Luke 12. 8, 9. & 15. 10.* which are alledged to that purpose, seem not to conclude any such thing, as that to be the Bar where Faith doth most properly justifie: Yet I acknowledg that in a more remotesence we may be said to be justified by Faith at all the four other Bars, *viz.* Gods Immanent Judgment, and before the Angels, and before Conscience, and the World: For God and Angels do judg according to Truth, and take those to be just, who are so in Law and in deed: and so do our Consciences, and Men when they judg rightly; and when they do not, we cannot well be said to be justified at their Bar. Therefore I think they mistake, who would have Works, rather then Faith, to justifie us at the Bar of the World, as I shall shew afterward, when I come to open the conditions of Justification.

Thesis 41.

That saying of our Divines [That justification is perfected at first, and admits of no degrees] must be understood thus, That each of those Acts which we call justification, are in their own kind perfect at once; and that our Righteousness is perfect, and admits not of degrees. But yet as the former Acts, called justification, do not fully, and in all respects, procure our freedom, so they may be said to be imperfect, and but degrees toward our full and perfect justification at the last judgment.

Thesis 42.

There are many such steps toward our final and full justification; As 1. Gods eternal Love and Decree of justifying us. 2. Christs undertaking for satisfying and justifying.

fyng. 3. His actual satisfying b^y paying the price. 4. His own Justification, as the publique Person, at his Resurrection. 5. That change which is made in our Relation upon our Regeneration, or receiving the vital seed of Grace, where, among others, that is contained, which is called the habit of Faith: this infants are capable of. 6. The change of our Relation upon our actual Faith. 7. The pacifying our own hearts by the evidence of Faith, and assurance thereupon, and witness of Conscience, and Testimony, and Seal of the Spirit. 8. The Angels judging us righteous, and rejoycing therein. 9. Our Justification before Men. 10. And our final Justification at the great Judgment.

But it is only the sixth and tenth of these which is directly and properly the Justification by Faith, as is before exprest.

Thesis 43.

THe justification which we have in Christs own justification is but conditional as to the particular offenders; and none can lay claim to it, till he have performed the conditions; nor shall any be personally justified till then: Even the elect remain personally unjust and unjustified, for all their conditional justification in Christ, till they do believe.

THis needs not Explication, and for Confirmation there is enough said under the 15, 18, 19, 20, Positions before.

Thesis 44.

MEn that are but thus conditionally pardoned and justified, may be unpardoned and unjustified again

again for their non-performance of the conditions, and all the debt so forgiven be required at their hands; and all this without any change in God, or in his Laws. See Ball of the Covenant, pag. 240.

THis is all plain; only for so much of it as seems to intimate an universal conditional Justification, and consequently universal Redemption, I intreat the Reader to suspend his Judgment, till I come to the point of Universal Redemption, where I shall fully and purposely explain my meaning.

And for that which intimates in the following Position, the falling away of the justified, understand, that I speak only upon supposition, and of a possibility in the thing, and of the Tenor of the Gospel: But in regard of Gods Will of Purpose, which determineth eventually, whether they shall fall quite away or not, I do beleeve, that the justified by

Faith never do, or shall fall away.

Thesis 45.

YEa, in case the justified by Faith should cease beleaving, the Scripture would pronounce them unjust again, and yet without any change in God, or Scripture, but only in themselves. Because their justification doth continue conditional as long as they live here; the Scripture doth justifie no man by name, but all beleivers as such; therefore if they should cease to be beleivers, they would cease to be justified.

Thesis 46.

Justification implyeth Accusation, either Virtual or Actual.

Ex-

Explication.

AS there is a Justification in Law or in Sentence, so is there the Accusation of the Law, as it stands in force, which may be called a virtual Accusation, in reference to that at Judgment, which will be Actual from Satans pleading the violated Law against us. Mr Bradshaw doth fully shew you the reason of this Position.

Thesis 47.

THe new Covenant accuseth no man, as deserving its penalty, but only those that perform not its conditions; that is, the finally unbelieving and impenitent rebels against Christ, and their rightful Lord.

Explication.

THat the Gospel doth not condemn men, or threaten them with damnaion for any sins but unbelief, I dare not speak or think. But that the Gospel threateneth no man with damnation but unbeleivers, is out of all question: And consequently the proper sin threatened in the new Covenant as such, is unbelief; the rest are but left and settled on the sinner by this.

Thesis 48.

WHere the Gospel-Covenant doth thus accuse, or where any one is truly thus charged, there is no justification for that person.

Explication.

I Mean, not where any man is accused of a temporary neglect, or delay of performing these conditions: For the Gospel threateneth not death to such, if at last they do perform them: But where there is a final non-performance which is the proper violation, there is no hope of Justification. See for this the 32, 33, 34, 35 Positions.

Thesis 49.

IT being the Law's Accusation and Condemnation only, & not the Gospels, which we are justified against; therefore the Righteousness which must be pleaded for our Justification directly must be a legal Righteousness, which is only Christ's Satisfaction.

Thesis 50.

OUr Faith therefore cannot be the least part of that Righteousness so to be pleaded, it being not the Righteousness of that Covenant which doth accuse us; so that though we are justified by Faith, yet is it not any of the Righteousness to be pleaded against the accuser.

Thesis 51.

YEt if Satan, or any other, should falsely accuse us of not performing the conditions of the new Covenant, and so having no part in Christs Satisfaction, here we must be justified only by our Faith, or personal Gospel-Righteousness, and not by any thing that Christ hath done or suffered: For in all false accusations we must defend our innocency, and plead not guilty.

Explication.

BUt because there is no danger to us from false accusation before the all-knowing God, therefore Scripture saith nothing of any such Justification; Yet at the bar of men it is frequently useful, where false accusations may be heard; and therefore *David, Iob, &c.* do plead their Innocency against their accusers. Also at the bar of our own erroneous Consciences this kind of Justification is frequently useful; for there Satan hath more hope that his false accusations may take place, then at the Bar of God: Wherefore he more usually accuseth Christians to themselves of being graceless, and unbelievers, and impenitent, and of having no part in Christ, then of breaking the Law by their sins. And in such cases, when the accusation is false, we have no way to answer it, but by pleading not guilty, and casting back the accusation

sation as a lying slander, and producing our Faith and Gospel-Obedience, or what ever grace we are accused to want: And so it is that our own graces and duties may be properly our comfort: It will be but a senceless shift in such an accusation to shew Christs Legal Righteousness instead of our own Evangelical Righteousness. To tell Satan, that Christ hath fulfilled the Law for us, when he is accusing us of not fulfilling the Gospel; silly women are made beleeve by Antinomian Teachers, that this is a solid way of comforting: But Satan is a better Logician then to take *quid pro quo*, and to be baffled with such arguing. And as silly, and more false a shift it will be, to tell him, that Christ hath beleeved, repented and fulfilled the Gospel-Conditions for us, as I have shewed before. The best is, these Teachers do but spoyl the comforts of beleevers, and not their safety; for in the case in hand, we suppose the accusation to be false: But yet
by

by such grounds they may very easily overthrow the safety also of unbelievers, while they teach them how to comfort themselves without Faith, or to look at all out of themselves in Christ, and so to silence the accusation of both Covenants, by producing only the Righteousness of one.

Thesis 52.

WE must not plead for our Justification, that Christ hath made us free from the very fact; nor, second, from the sinfulness of the fact; nor, third, from its desert of punishment; If Christ had done any of this for us, he must verifie Contradictories. But we must plead, that the penalty is not due to our persons notwithstanding the fact, and its sinfulness and demerit, because Christ hath satisfied for all this.

Explication.

SO Mr *Anthony Burgess* in his book of Justif. pag. 19. affirmeth as much, though some take it for hainous doctrine. 1. That the fact should be done, and not done, is a contradiction. 2. So is it, That the fact should be sinful, and not sinful. 3. Or that it should deserve death, and not deserve it: Or that it should be a sin against that threatening Law, and yet not deserve the penalty threatened. Besides, if any of these three could have been taken off, what need Christ have dyed? But that which Remission and Justification freeth us from, is the dueness of punishment to our persons, notwithstanding the dueness of it to the sin; because what is due to the sin, is inflicted on the person of another already, even Christ. So that you see in what sence Christ taketh away sin & guilt, which you must observe, lest you

you run into the Antinomian conceit, That God seeth not sin in his justified ones. When we say therefore that God looketh on our sins as if they had never been committed, the meaning is, that, in regard to punishment, they shall have no more power to condemn us, then if they had never been committed.

Thesis 53.

THe offending of God, and the desert and procuring of punishment, are not two distinct effects of sin, as some make them; nor is the removal of the curse and punishment, and the obtaining of Gods favour, two distinct parts of our Justification.

Ex

Explication.

THis is plain, because Gods displeasure against our persons (for his dislike of the sin is never taken off) is a chief part of our punishment, and therefore not to be distinguished from it, but as the Species from its *Genus*. And so when all the punishment is removed, then Gods displeasure, or the loss of his favour, must needs be removed: Therefore that Justification in this differs from Remission of sin, I cannot yet think, (as that godly and learned Servant of Christ, whom I honor and reverence, Mr *Burges* of *Justificat.* pag. 259. doth,) That Justification, besides the pardon of sin, doth connote a state that the subject is put into, viz. a state of favour, being reconciled with God. Because even Remission it self doth connote that state of favour: For if the loss of Gods favour be part of the punishment, and all the punish-

punishment be remitted, then the favour which we lost must needs be thereby restored. Indeed there is a two-fold Favour of God, 1. That which we lost in the fall; 2. More super-added by Christ, besides the former restored: Of these in the following Position.

Thesis 53.

R *Emission, Iustification and Reconciliation do but restore the offender into the same state of freedom and favour that he fell from; But Adoption and Marriage-Union with Christ do advance him far higher.*

Explication.

T He three former are all concomitant consequents of one and the same Act of God by his Gospel: The
free-

freedom from obligation to punishment is called Remission: the freedom from Accusation and Condemnation is called Justification; and the freedom from enmity and displeasure is called Reconciliation, which are all at once, and do all denote but our Restauration to our former state. Adoption and Marriage-Union do add the rest.

Some may blame me for putting Union among the relative Graces, and not rather among those that make a real physical change upon us, as Sanctification and Glorification. But I do herein, according to my judgment, whereof to give the full reasons here would be too large a digression. I know that *Caspar Streso*, and divers others, do place it in an unconceivable, unexpressable *medium* between these two, which yet must be called a Real Union, more then a Relative, though not Physical: I will not now stand on this. I acknowledg a Real Foundation of a Relative Union, and a Re-
al

al Communion following thereupon: But am very fearful of coming so near, as to make Christ and sinners one real Person, (as the late elevated Sect among us do,) lest blasphemously I should deifie man, and debase Christ to be actually a sinner. And if we are not one real Person with Christ, then one what? It sufficeth me to know as abovesaid, and that we are one with Christ in as strict a bond of relation as the wife with the husband, and far stricter; and that we are his body mystical, but not natural. That we shall be one with him, as he is one with the Father, is true: But that [*as*] doth not extend the similitude to all respects, but to a truth in some.

Thesis 55.

BEfore it be committed it is no sin; and where there is no sin, the penalty is not due; and where it is not due, it cannot properly be forgiven;

given; therefore sin is not forgiven before it be committed, though the grounds of certain Remission be laid before.

Explication.

For proof of this I refer you to Master Burgess of Justificati. Lect. 28.

Thesis 56.

By what hath been said, it is apparent, That Justification in Title may be ascribed to several Causes. 1. The principal efficient Cause is God. 2. The Instrumental is the Promise or Grant of the new Covenant. 3. The Procatartick Cause, (so far as God may be said to be moved by any thing out of himself, speaking after the manner of men,) is four-fold. 1. And chiefly

chiefly the Satisfaction of Christ.
2. The Intercession of Christ, and
supplication of the sinner. 3. The
necessity of the sinner. 4. The op-
portunity and advantage for the glo-
rifying his Justice and Mercy. The
first of these is the Meritorious
Cause; the second the moral per-
swading Cause; the third is the Ob-
jective, and the fourth is the Occasi-
on. 2. Material Cause properly it
hath none: If you will improperly
call Christs Satisfaction the remote
matter, I contend not. 3. The formal
Cause is the acquitting of the sinner
from Accusation and Condemnati-
on of the Law, or the disabling the
Law to accuse or condemn him.
4. The final Cause is the Glory of
God, and of the Mediator, and the
deliverance of the sinner. 5. The
Causa sine quâ non, is both Christs
Satisfaction, and the Faith of the
justified.

Explication.

Here it will be expected, that I answer to these Questions. 1. Why I call the Gospel the Instrumental Cause? 2. Why I call Christs Satisfaction the meritorious Cause, and the *Causa sine qua non*? 3. Why I make not Christs Righteousness the material Cause? 4. Why I make not the Imputation of it the formal Cause? 5. Why I make not Faith the Instrumental Cause? 6. Why I make it only the *Causa sine qua non*?

To the first Question: As a Lease or Deed of Gift is properly a mans Instrument, in conveying the thing leased or given; and as the Kings Pardon under his Hand and Seal is his proper Instrument of pardoning and justifying the Malefactor, so is the new Covenant Gods Instrument in this case, or, as it were, his Mouth, by which he pronounceth

a beleever justified.

To the second Question : Christs Satisfaction hath several ways of causing our Justification. 1. That it is the Meritorious Cause, I know few but Socinians that will deny. 2. That it is besides properly a *Causa sine qua non*, cannot be denyed by any that consider, that it removeth those great Impediments that hindered our Justification. And what if a man should say, that because impulsive and procatactical Causes have properly no place with God, that therefore the greatest part of the work of Christs Satisfaction is to be the *Causa sine qua non principalis*? But because my assigning no more to Christs Satisfaction but merit, and this improper causality, doth seem to some to be very injurious thereto; I desire them so long to lay by their prejudice and passion while they consider of this one thing, That we are not in this business considering which cause hath the preheminnence, in regard of physical production, but which

which in moral respect deserveth the highest condemnation. In point of Morality the greatest praise is seldom due to the greatest natural strength, or to the strongest natural causation. In Physicks the efficient hath the greatest part of the glory; but in Morals the Meritorious Cause hath a singular share: As *Diogenes* said, *Quare me non laudas qui dignus sum ut accipiam? plus enim est mervisse quam dedisse beneficium.* The like may be said of some Causes *sine qua non*: That they deserve far greater praise in moral respect, then some that have a proper causality do. It is agreed, that *removens impedi- mentum quâ talis*, is *Causa sine quâ non*: And doth not the greatest part of a Physicians skill lye there? That which taketh away the offending humor, and clenseth out the corruption, and removeth all hinderances, shall have the greatest share in the glory of the cure, of any artificial cause. Suppose a man be condemned by Law for Treason, one payeth one

one thousand pound for his Pardon, and thereby procured it under the broad Seale ; hereby he suspendeth, and afterward disableth the Law, as to the offender ; This man is the efficient of those happy effects, from which the justification of the Traytor will follow : But as to his justification it self, he is but the *Causa removens impedimenta*, taking away the force of the Law, and the offence of Majesty, and whatsoever els did hinder the justification of the offender. And yet I think he deserveth more thanks then either the Laywer that justifieth him by Plea, or the Judge that justifies him by Sentence. So here; If you had rather, you may call it a necessary Antecedent. Or, if any man think fitter to call these Causes by another name, I much care not, so we agree concerning the nature of the thing.

To the third question. Christs Righteousness cannot be the materiall cause, of an Act which hath no matter. If any will call Christs Righteous-

L ness

ness, the matter of our Righteousness, though yet they speak improperly, yet farre neerer the truth, then to call it the Matter of our Justification.

To the fourth Quest. That Imputation is not the Form, is undenyable. The Form gives the name : especially to Actions, that have no matter. Imputation and Justification denote distinct Acts : And how then can Imputing be the Forme of Justifying. Though I mention not Imputation in the Definition, nor among the Causes here, yet it is implied in the mention of Satisfaction, which must be made ours, or else we cannot be Justified by it. Though therefore, the Scripture do not speak of imputing Christs Righteousnesse or Satisfaction to us ; yet if by Imputing, they mean no more but, [Bestowing it on us, so that we shall have the Justice, and other benefits of it, as truely as if we had satisfied our selves,] in this sense I acknowledge Imputation of Christs satisfactory Righte-

Righteousness. But I beleeve that this Imputing, doth in order of nature, go before Justifying : And that the Righteousness so Imputed, is the proper ground whence we are denominated Legally righteous, and consequently why the Law cannot condemn us. It is a vaine thing to quarrell about the Logickall names of the Causes of Justification, if we agree in the matter.

To the fifth Question. Perhaps I shall be blamed, as singular from all men, in denying Faith to the Instrument of our Justification : But affectation of singularity leades me not to it. 1. If Faith be an Instrument, it is the Instrument of God or man : Not of man : For man is not the principall efficient ; he doth not justify himself. 2. Not of God : For 1. It is not God that believeth ; though its true, he is the first Cause of all Actions. 2. Man is the *Causa secunda*, between God and the Action : and so still man should be said to justify himselfe. 3. For (as

Aquinas) The Action of the principall Cause and of the Instrument is one Action : and who dare say, that Faith is so Gods Instrument ?

4. The Instrument must have influx to the producing of the effect of the Principall cause by a proper Causality. And who dare say, that Faith hath such an influx into our Justification ?

Object. But some would evade thus : It is (say they) a Passive Instrument, not an Active.

To which I Answer. 1. Even Passive Instruments are said to help the Action of the principall Agent, (*Keckerm. Logick pag. 131.*) He that saith, Faith doth so, in my judgement, gives too much to it. 2. It is past my capacity to conceive of a Passive Morall Instrument. 3. How can the Act of Believing (which hath no other being, but to be an Act) be possibly a Passive Instrument ? Doth this Act effect by suffering ? Or can wise men have a grosser conceit of this. 4. I believe

lieve with Schibler, that there is no such thing at all as a passive Instrument. The Examples that some produce (as *Burgersdicius* his *Cultor & gladius*) belong to Active Instrument. And the Examples that others bring, (as *Keckermans* *furus instrumentum fabricationis, mensa & scamnum accubitus, terra ambulationis*) are no Instruments: except you will call every Patient or Object, the Instrument of the Agent. The Instrument is an Efficient Cause. All efficiencie is by action; and that which doth not Act, doth not effect. Indeed, as some extend the use of the word instrument, you may call, almost, any thing an Instrument, which is any way conducive to the production of the Effect under the chief Cause; And so you may call Faith an Instrument.

Quest. But though Faith be not the Instrument of Justification; may it not be called the Instrument of receiving Christ who Justifieth us?

Ans. I do not so much stick at
 L 3 this

this speech as at the former : yet is it no proper or fit expression neither. For 1. The Act of Faith, (which is it that justifieth) is our Actuall receiving of Christ, and therefore cannot be the Instrument of Receiving. To say, our Receiving is the Instrument of our Receiving, is a hard saying. 2. And the seed or habite of Faith cannot fitly be called an Instrument. For, 1. The sanctified faculty it self cannot be the souls Instrument ; it being the soul it self, and nor any thing really distinct from the soul : (nor really distinct from each other, as *Scotus*, *D'Orbellus* *Scaliger*, &c. *Dr. Jackson*, *Mr. Pemble*, think : and *Mr. Ball* questions.) 2. The holinesse of the Faculties is not their Instrument. For, 1. It is nothing but themselves rectified : and not a Being so distinct as may be called their Instrument. 2. Who ever called Habits, or Dispositions, the souls Instruments ? The aptitude of a Cause to produce its effect, cannot be called the Instrument of it : you may

as well call a mans Life his Instru-
ment of Acting, or the sharpnesse of
a knife, the knives Instrument ; as to
call our holiness, or habituall faith, the
Instrument of receiving Christ.

To the sixth and last Question. I

Ans^w. Faith is plainly, and unde-
niably the condition of our Justifica-
tion. The whole Tenour of the Gos-
pell shews that. And a Condition is
but a *Causa sine qua non* ; or a *me-*
*diu*m, or a necessary Antecedent.

Here by the way take notice, that
the same men that blame the advan-
cing of Faith so high, as to be our
true Gospel Rightiounesse. *Posit.*

17.20. and to be imputed in a pro-
per sence, *Posit.* 23. do yet, when
it comes to the triall, ascribe far more
to Faith, then those they blame : ma-
king it Gods Instrument in justifying.

1. And so to have part of the ho-
nour of Gods own Act ; 2. And
that from a reason intrinsecall to
faith it self ; 3. And from a Reason
that will make other Graces to be
Instruments as well as Faith. For

Love doth truly receive Christ also.
4. And worst of all, from a Reason that will make man to be the *Causa proxima* of his own Justification. For man is the *Causa proxima* of believing and receiving Christ, and therefore not God but man is said to beleeve. And yet these very men do send a *Hue and Crie* after the *To credere*, for robbing Christ of the glory of Justification, when we make it but a poore improper *Causa sine qua non*. (And yet I say as before, that in Morality, yea, and in Naturality, some *Causa sine qua non*, do deserve much of the honour; but that Faith doth not so, I have shewed in the 23. Position.) Some think that Faith may be some small low Impulsive Cause: but I will not give it so much: though if it be made a Procatartick Objective Cause, I shall not contend.

Thesis

Thesis 57.

It is the Act of Faith which justifieth men at age, and not the habit: yet not as it is a good work, or as it hath in it self any excellency in it above other Graces: But
 1. In the nearest sence, directly and properly as it is, [The fulfilling of the Condition of the New Covenant:] 2. In the remote and more improper sence, as it is [The receiving of Christ and his satisfactory Righteousnesse.]

Explication.

1. **T**hat the habit of Faith doth not directly and properly justifie, appears from the tenour of the Covenant: which is not [He that is disposed to beleeve shall be saved] But [he that believeth.]

2. That Faith doth not properly
 L 5 justifie

justifie through any excellency that it hath above other Graces, or any more usefull property, may appeare thus: 1. Then the praise would be due to Faith. 2. Then Love would contend for a share, if not a priority. 3. Then Faith would justifie, though it had not been made the Condition of the Covenant.

Let those therefore take heed, that make Faith to justifie, meerly because it apprehendeth Christ: which is its naturall, essential property.

3. That it is Faith in a proper sence that it is said to justifie, and not Christs Righteousnesse onely which it receiveth, may appeare thus. 1. From the necessity of a two-fold righteousness which I have before proved, in reference to the two-fold Covenant. 2. From the plaine and constant Pharse of Scripture, which saith, He that beleeveth shall be justified: and that we are justified by faith: and that faith is imputed for righte.

righteousnesse. It had been as easie for the Holy Ghost to have said, that Christ onely is imputed, or his righteousness onely, or Christ onely justifieth, &c. if he had so meant. He is the most excusable in an error, that is lead into it by the constant, expresse phrase of Scripture. 3. From the nature of the thing : For the effect is ascribed to the severall Causes (though not alike) and in some sort to the Conditions. Especially, me-thinks they that would have Faith to be the Instrument of Justification, should not deny that we are properly justified by Faith as by an Instrument : For it is as proper a speech to say [our hands or our teeth feed us,] as to say, [our meet feedeth us.]

4. That Faith doth most directly and properly justifie [as its the fulfilling of the Condition of the New Covenant] appeareth thus. 1. The New Covenant onely doth put the stamp of Gods Autho-

Authority upon it, in making it the Condition. A two-fold stamp is necessary to make it a current medium of our Justification. 1. Command. 2. Promise. Because God hath neither commanded any other meanes, 1. Nor promised Justification to any other, therefore it is, that this is the onely condition; and so only thus Justifieth. When I read this to be the tenour of the New Covenant [Whosoever believeth shall be Justified:] doth it not tell me plainly why Faith Justifieth? even because it pleased the Law-giver, and Covenant-maker to put Faith into the Covenant, as its condition. 2. What have we else to shew at Gods barr for our Justification, but the New Covenant? The Authority and Legality of it must beare us out. It is upon point of Law that we are condemned; and it must be by Law, that we must be Justified. Therefore we were condemned, because the Law which we break did threaten death to our sin: If we had

com-

committed the same Act, and not under a Law that had threatned it with death, we might not have dyed. So therefore are we Justified, because the New Law doth promise Justification to our faith. If we had performed the same Act under the first Covenant, it would not have Justified: As the formall Reason, why sin condemneth is, because the Law hath concluded it in its threatening: so the formall Reason why Faith justifieth, is, because the New Law or Covenant, hath concluded it in its Promise. And as where there is no Law, there is no Transgression nor Condemnation: because sin is formally a transgression of the Law, and Condemnation is but the execution of its Threatning: so where there is no fulfilling the new Law, there is no Righteousnesse nor Justification: because Righteousnesse is formally a conformity to the Law of Righteousnesse, and Justification is but the performing of part of its Promise.

5. That

ble 5. That Faith's receiving Christ and his righteousness, is the remote or secondary, and not the formall Reason, why it doth Justifie, appeareth thus. I. I would ask any dissenter this Question. Suppose that Christ had done all that he did for sinners, and they had believed in him thereupon, without any Covenant promising Justification to this faith; Would this faith have justified them? By what Law? Or whence will they plead their Justification at the barr of God? Well: but suppose that Christ having done what he did for us, that he should in framing the New Covenant have put in any other Condition; and said [whosoever loveth God shall by by vertue of my satisfaction be Justified.] Would not this love have Justified? No doubt of it. I conclude then thus: The receiving of Christ, is as the silver of this coine: the Gospel-promise is as the Kings stamp which maketh it currant for justifying.

ing. If God had seen meet to have stamped any thing else, it would have passed currantly. Yet take this. Faith is, even to our own apprehension, the most apt & suitable condition that God could have chosen: (for as far as we can reach to know;) There cannot be a more Rationall and apt condition of delivering a redeemed Malefactor from Torment, then that he thankfully accept the pardon, and favour of redemption, and hereafter take his Redeemer for his Lord.

So that if you aske me [what is the formall Reason, why Faith Justifieth?] *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

I Answer. Because Christ hath made it the condition of the New Covenant, and promised Justification upon that Condition.

But, 2. If you aske me further, Why did Christ chuse this rather then any thing else for the Condition?

I Answer. 1. To aske a Reason of Christs choice and commands is not alway wise or safe. 2. But here
the

the reason is so apparent, that a *posteriore*, we may safely adventure to say : That this is the most self-denying, and Christ advancing work : Nothing could be more proportionable to our poverty, who have nothing to buy with, then thus freely to receive : Nothing could be more reasonable, then to acknowledge him who hath redeemed us, and to take him for our Redeemer and Lord : many more such Reasons might be given. In a word, then Faith Justifieth primarily and properly, as it is the Condition of the New Covenant ; (that is the formall reason.) And secondarily, remotely, as it is the receiving of Christ and his righteousness : (that is the aptitude of it to this use to which it hath pleased God to destinate it.)

I stand the more on this, because it is the foundation of that which followeth.

Thesis 58.

THe ground of this is ; because
 Christ's Righteousnesse doth not
 Justifie us properly and formerly, be-
 cause we Beleeve or receive it ; but
 because it is ours in Law, by Divine
 Donation, or Imputation.

This is plain in it self, and in that
 which is said before.

Thesis 59.

Justification is not a momentane-
 ous Act; begun and ended imme-
 diately upon our Believing : but a
 continued Act; which though it be
 in its kind compleate from the first,
 yet is it still in doing, till the finall
 Justification at the Judgement
 day.

Explication.

THIS is evident from the nature of the Act: it being as I shewed before, an Act of God by his Gospel: Now 1. God still continueth that Gospel-Covenant in force. 2. That Covenant still continueth Justifying Believers. 3. God himself doth continue to esteem them accordingly, and to Will their Absolution. 1. This sheweth you therefore with what limitation to receive the Assertion of our Divines, that Remission and Justification are, *semel & semel*, performed. 2. And that the Justified and pardoned may pray for the continuance of their pardon and Justification. 3. That Christs Satisfaction and our Faith are of continual use, and not to be laid by, when we are once Justified, as if the work were done. See Dr. D^e name of Justific. of this point.

Thesis 60.

THe bare Act of beleeving is not the onely Condition of the New Covenant: but severall other duties also are parts of that Condition.

Explication.

I Desire no more of those that deny this, but that Scripture may be Judge: and that they will put by no one Text to that end produced, till they can give some other commodious, and not forced Interpretation.

1. Then that pardon of sin and salvation are promised upon condition of Repenting, as well as Beleeving, is undenyably asserted from these Scriptures. *Prov.* 1. 23. & 28. 13. *Mar.* 1. 15. & 6. 12. *Luk.* 13. 3, 5. *Act.* 2. 38. & 3. 19. & 8. 22. & 17. 30. & 26. 20. & 5. 31 &

Ex. 11. 18. Luk. 24. 47. Heb. 6. 1.
 2 Pet. 3. 9. Ezek. 18. 27, 28. Ex.
 33. 12. Hose. 14. 2. Joel 2. 14, 15.
 Deut. 4. 30. Ex. 30. 10.

2, That praying for Pardon, and
 forgiving others, are Conditions of
 Pardon, is plain, 1 King. 8. 30, 39.
 Mat. 6. 12, 14, 15. Ex. 18. 35. Mar.
 11. 25, 26. Luke 6. 37. Ex. 11. 4.
 1 Joh. 1. 9. Jam. 5. 15. Jo. 14. 13, 14.
 1 Joh. 5. 15. Act. 8. 22.

3. That Love, & sincere Obedience,
 and Works of Love, are also parts of
 the Condition, appeareth in these
 Scriptures, Luk. 7. 47. (though I
 know in Pinks Interpretation of
 that) Mat. 5. 44. Luk. 6. 27. 35.
 Joh. 15. 12. 17. 1 Cor. 2. 9. Rom. 8.
 28. Ephes. 6. 24. 1 Cor. 16. 22. Jam.
 1. 12. Ex. 2. 5. Joh. 14. 21. Prov.
 8. 17. 21. Joh. 16. 27. Mat. 10. 37.
 Luk. 13. 24. Phil. 2. 12. Rom. 2. 7. 10.
 1 Corinth. 9. 24. 2 Tim. 2. 5. 12.
 1 Tim. 6. 18. 19. Rev. 22. 14. Luk.
 11. 28. Mat. 25. 41, 42. Jam. 2.
 21, 22, 23, 24, 26.

Thesis 61.

Therefore though the non-performance of any one of these be threatned with certain death ; yet there must be a Concurrence of them all, to make up the Conditions which have the promise of life.

Explication.

Therefore we oftner read, death threatned to those that Repent not, then Life promised to them that Repent : And when you do read of Life promised to any one of these, you must understand it *ceteris paribus*, or in *sensu composito*, as it stands conjunct with the rest, and not as it is divided. Though I think that in regard of their existence, they never are divided (for where
God

God giveth one, he giveth all,) yet in case they were separated, the Gospel would not so own them as its intire Conditions.

Thesis 62.

YET Faith may be called the only Condition of the new Covenant; 1. Because it is the principal Condition, and the other but the less principal: And so as a whole Country bath oft its name from the chief City; so may the Conditions of this Covenant from Faith: 2. Because all the rest are reducible to it; either being presupposed, as necessary Antecedents or means; or contained in it as its parts, properties, or modifications; or else implied as its immediate product, or necessary subservient means or consequents.

Explication.

Subservient Actions are in common speech silently implied in the principal. If the besieged be bound by Articles to surrender a Town to the besiegers at such a time; it need not be expressed in the Articles, that they shall withdraw their Guards, and cease resistance, and open the gates, and yeeld up this house, or that street, &c. All this is implied clearly in the Article of surrender.

If a redeemed gally-slave be freed, upon condition that he take him for his Redeemer and Master that did deliver him; it need not be expressed, that he shall leave the gallyes, and his company, and employment there, and go with him that bought him, and do what he bids him do: All this is plainly implied in the foresaid words, of his Conditions.

So here, the great condition of Beleeving doth include or imply all the rest.

I confess it is a work of some worth and difficulty, to shew how each other part of the Condition is reducible to Beleeving; and in what respect they stand towards it. I dare not determine too peremptorily here, but I think they stand thus.

1. Hearing the Word, consideration, conviction, godly sorrow, repentance from dead works, are implied as necessary means and antecedents.

2. Knowledg of Christ and Assent to the Truth of the Gospel, are at last integral parts of flat necessity, if not essential parts of Faith.

3. Subjection, Acceptance, Consent, cordial covenanting, self-resigning, are the very proper essential, formal Acts of Faith.

4. Esteeming Christ above all, in Judgment, preferring him before all in the Will, loving him above all; I say this preferring of Christ above all in Judgment, Will, and Affection, is
(in

(in my Judgment) the very *Differentia fidei maxime propria quæ de eâ essentialiter predicatur, & sic pars ejus essentialis*; the very essential property of true Faith differencing it from all false Faith, and so an essential part of it. I know this is like to seem strange; but I shall give my reasons of it anon.

5. Sincerity and perseverance are the necessary Modifications of Faith: and not any thing really distinct from its Being.

6. Affiance and sincere obedience, and works of Love, are the necessary immediate, inseparable products of Faith; as heat and light are of fire; or rather as Reasoning is the product of Reason: or yet rather as actions most properly conjugall, are the effects of Conjugall contract. And as Faith is in some sort more excellent then Affiance and Obedience, as the cause is better then the effect; so in some sort they may be more excellent then Faith; as the effect may be preferred before its

M Cause:

Cause ; the Act before the habit ; as being that which is the end of the habit, for whose sake it is ; and to which it tendeth as to its perfection.

7. The praying for forgiveness, the forgiving of others, the pleading of Christs satisfaction, are both parts of this obedience, and necessary consequents of Faith, and Acts subservient to it for the attaining of its Ends.

8. The denying and humbling of the flesh, the serious, painfull ; constant use of Gods Ordinances, Hearing, Praying, Meditating, &c. are both parts of the foresaid obedience, and also the necessary means of continuing and exercising our Faith.

9. Strength of Grace ; Assurance of Pardon and Salvation. Perswasive of Gods favour ; settled peace of Conscience ; Joy in this Assurance and Peace ; the understanding of Truths not fundamentall, or necessary in practice ; All these are no properties of the Condition of the Covenant ;

venant ; but separable adjuncts of Faith ; tending to the Well-being of it ; but neither tending to, nor necessary, proofes of the Being of it ; which a Believer should have, but may possibly want.

I shall give you some reasons of severall of these Assertions, when I have first made way by the Definition of Faith.

So then, as when you invite a man to your House, it is not necessary that you bid him come in at the doore, or bring his head, or his legs, or armes, or his clothes with him ; (though these are necessary) because all these are necessarily implied : even so when we are said to be justified by Faith onely ; or when it is promised, that he that beleeveth shall be saved, all those fore-mentioned duties, are implied or included.

Thesis 63.

AS it is Gods excellent method in giving the Moral Law, first to require the acknowledgment of his sovereign authority, and to bring men to take him only for their God, (which is therefore called the first and great Commandment,) and then to prescribe the particular subsequent duties; so is it the excellent method of Christ in the Gospel, first to establish with men his Office and Authority, and require an acknowledgment of them, and consent and subjection to them; and then to prescribe to them their particular duties in subordination.

Thesis 64.

FAith therefore is the summary and chief of the conditions of the Gospel, and not formally and strictly the whole: But as Love is the fulfilling

filling of the Law, so Faith is the fulfilling of the new Law; or as taking the Lord for our only God, is the sum of the Decalogue, implying or inferring all the rest, and so is the great Commandment; so taking Christ for our only Redeemer and Lord, is the sum of the conditions of the new Covenant, including, implying or inferring all other parts of its conditions, and so is the great Command of the Gospel.

Explication.

THe Observation in the 63 Position, is commended to you by Mr *White* of *Dorchester* in his Directions for reading Scripture, p. 307.

The full subjection to the Authority commanding, doth imply and infer subjection to the particular Commands: therefore God doth still make this the sum of the conditions of the Law, that they take him

only for their God, or that they have no other Gods but him: And when he contracteth his Covenant into an Epitome, it runs thus, *I will be thy God, and thou shalt be my people.* Exod. 20. 3. & 23. 13. Dent. 7. 4. & 8. 19. & 13. 2, 3, &c. Jos. 24. 2, 16. &c. Judg. 2. 12, 17, 19. & 10. 13. 1 Sam. 8. 8. 2 Kings 5. 17. & 17. 7. Jer. 22. 9. & 7. 23. & 11. 4. & 30. 22. Ezek. 36. 28. Dent. 26. 16, 17, &c. And as Gods promise of taking us for his people, doth imply his bestowing upon us all the priviledges and blessings of his people, and so is the sum of all the conditions of the Covenant on his part. Even so our taking the Lord for our God, and Christ for our Redeemer and Lord, doth imply our sincere obedience to him; and is the summe of the Conditions on our part. And so as Idolatry is that violation of the Law of Nature, which doth *eminentér*, containe all the rest in it; So is Unbeliefe in respect of the Law of Grace. And as the formall Nature of Idolatry

try lyeth in disclayming God, from being God, or from being our God, or from being our alone God : Even so the formall nature of Unbeliefe lyeth in discaiming Christ, either from being a Redeemer and Lord, or from being Our Redeemer and Lord, or from being Our onely Redeemer and Lord. This being well considered, will direct you truly and punctually, where to find the very formall being and nature of Faith? Not in beleeving the pardon of sin, or the favour of God, or our salvation ; nor in Affiance or recumbency, (though that be a most immediate product of it,) Nor in Assurance, (as Divines were wont to teach 80. yeares agoe.) Nor in Obedience, or following of Christ as a guide to Heaven, or as a Captaine, or meere Patterne and Law-giver (as the wretched *Socinians* teach.) But in the three Acts above mentioned. 1. Taking Christ for a Redeemer and Lord ; which is by Assent. 2. Taking him for our Redeemer,

M 4 Saviour,

Saviour and Lord ; which is by consent. 3. Taking him for our onely Redeemer, Saviour and Lord; which is the Morall sincerity of the former: And the essential differencing property of it: Not whereby Faith is differenced from Love or joy, &c. But whereby that faith in Christ, which is the Gospel condition, is differenced from all other Faith in Christ. So that as *Corpus, & Anima, & Rationale*, doe speake the whole essence of man: Even so this Assent, Consent, and Preference of Christ before all others; do speak the whole Essence of Faith.

For the common opinion, that justifying Faith, as justifying, doth consist in any one single Act, is a wretched mistake, as I shall shew you further anon.

Thef.

Thesis 65.

Scripture doth not take the word [Faith] as strictly as a Philosopher would doe, for any one single Act of the soul ; nor yet for various Acts of one onely Faculty : But for a compleat entire Motion of the whole Soule, to Christ its Object.

Thesis 66.

Neither is Christ, in respect of any one part or work of his Office alone, the Object of Justifying Faith, as such : But Christ in his entire office considered, is this Object : viz. as he is Redeemer, Lord and Saviour.

Thesis 67.

Much less are any Promises or benefits of Christ, the proper Object of justifying Faith, as many Divines do mistakingly conceive.

Thesis 68.

Nor is Christs person considered as such, or for it self, the object of this Faith : But the person of Christ as c'othed with his Office and Authority is this Object.

Explication.

Put all these together, as ayming at one scope : and I shall now explain them distinctly.

(To the 65.) First, That Faith is not taken for any one single Act, I prove

prove thus. 1. If it were but one single Act (I mean specifically, not numerically) then it could not (according to the common opinion of *Philosophers*) be the Act of the whole Soul: But Faith must be the Act of the whole Soule; or else part of the Soule would receive Christ, and part would not; and part of it would entertain him, and part not. Some think the soul is as the body, which hath a hand to receive things in the name, and for the use of the whole. But it is not so, Christ is not onely taken into the hand: But as the blood and spirits, which are received into every living part. (Though I intend not the comparison should reach to the manner of receiving.) Neither is the soul so divisible into parts, as the body is; and therefore hath not severall parts for severall offices. 2. The most of our accurate studious Divines of late, doe take Faith to be seated in both faculties, Understanding and Will: But if so; according to the common

common Philosophie, it cannot be any one single Act.

Neither Secondly, is it in various Acts of one single faculty : For, 1. It will (in my judgement) never be proved, that the soul hath faculties which are really distinct from it self, or from each other. These Faculties are but the soul it self, able to doe thus and thus from its naturall being. *Vide Scaliger Exercit. 107. Sect. 3.* Understanding and Willing are its immediate Acts : And perhaps those very Acts, are more diversified or distinct in their objects, then in themselves. The souls apprehension of an object as true, we call Understanding ; in regard of its Metaphisicall Truth, it is a simple apprehension ; as we receive this Truth upon the word of another, it is Assent and Beliefe ; as this Object is considered as Good, our motion toward it, is called Willing ; if absent, Desiring, Hoping ; if present, Complacency, Joying ; when we Will a thing as Good, any thing
strong-

strongly, and apprehend its Goodnesse any thing cleerely, this we call Love, &c. But whether all these be really distinct kinds of Acts of the Soul, is verily doubtfull: Much more, whether they proceed from distinct Faculties. As I am not of my Lord *Brook's* minde concerning the Unity of all things: So neither would I unnecessarily admit of any division: especially in so spirituall and perfect a piece as the Soul; knowing how much of Perfection lyeth in Unity; and remembring the *Pythagorean* curse of the Number Two, because it was the first that durst depart from Unity: & *frustra fit per plura &c.* 2. But if it were proved that the Soules Faculties are really distinct; yet both these Faculties are capable of receiving Christ; and Christ is an Object suited to both: and then what doubt is it whether Faith be in both?

1. For the Will, no man will question it, that it is capable of receiving

ving Christ; and Christ a suitable Object for it.

2. And for the Understanding, it doth as much incline to Truth, as the Will to Goodness; and as truly receive its Object under the notion of True, as the Will doth receive its Object as Good. If you would see it proved fully, That Assent is an Essentiall part of justifying Faith, read Dr. Downname of *Justification*, on that Subject: and his *Appendix* to the *Covenant of Grace*, in Answer to Mr. Pemble: Where though his Argument will not reach their intended scope, to prove that Assent is the onely proper Act of justifying Faith, yet they do conclude, that it is a reall part. And he well confuteth his opposer, though he do not well confirm that his own opinion.

3. Consider further, that Christ doth not treat of Faith, in *sensu Physico sed morali & Politico*, not as a Naturall Philosopher, but as a Law-giver to his Church. Now in Poli-

Politicks, we doe not take the names of Actions in so narrow and strict a sense, as in *Physicks* and *Logicke*. If a Town doe agree to take or receive such a man for their Mayor; or a Kingdome take, or receive such a one as their King; The words [*Take, or Receive*] here doe not note any one single Act of soule or body alone; but a compound, as it were, of Actions; which yet do all take their name from the Principall, which is [*Consent.*].

To the 66. That Christ as a Saviour onely, or in respect of his Priestly Office onely, is not the Object of justifying Faith; but that Faith doth as really and immediatly Receive him as King; and in so doing, Justifie: this I prove thus.

1. The Gospel doth not reveale Christs Offices as separated: But as they are revealed, so they must be believed.

2. Neither doth it Offer Christ

in

in his Priestly Office onely, as separated from his Kingly : though it may sometime presse our Acceptance of him in one respect, and sometime in another : But as he is offered, so must he be received.

3. Scripture no where tyeth Justification to the receipt of him as our Priest onely, therefore we must not doe so.

4. How commonly doth Scripture joyn his Offices together, calling him usually, *Our Lord and Saviour Jesus Christ* ?

5. If we receive him not as King, we receive him not as an entire Saviour : For he saveth us, not onely by dying for us, but also by reducing us really into communion with God, and guiding us by his Laws, and protecting and perfecting us by his Government, and subduing our enemies.

6. His Kingly Office is a true part of his entire Office of Mediatorship : Now the sincerity of Acts in Morall respects, lyeth in their true
suitable-

suitableness to the nature of their Objects : As God is not truly loved, except he be loved entirely : so neither is Christ truly received, if you receive him not entirely. It is a lame, partiall Faith, and no true Faith, that taketh Christ onely in the Notion of a deliverer from guilt and punishment, without any accepting of him, as our Lord and Governour. Though I beleeve that the hope of being pardoned and saved is the first thing that moveth men to receive Christ, yet do they, being so moved, receive him as their Lord also, or else they doe not receive him sincerely.

7. The exalting of his Kingly Office, is as principall an end of his dying, and of his becomming Mediatour, as is the saving of us, and the exalting of his Priestly Office. See the second *Psal.* and *Rom.* 14.9. To this end he both dyed, rose and revived, that he might be Lord both of the dead, and the living. And therefore the receiving of him as Priest alone, is not like to be the
Con-

Condition of our Justification. So that if Christ put both into the Condition, we must not separate what he hath joyned. But the main ground of their Error, who think otherwise, is this : They think Acceptance of the mercy offered, doth make it ours immediately in a naturall way, as the accepting of a thing from men ; And so as if he that accepted pardon, should have it, and he that accepted sanctitie should have it, &c. But Christ (as I have shewed) establisheth his Offices and Authority, before he bestow his mercies ; and though Accepting be the proper condition, yet doth it not conferre the title to us, as it is an accepting primarily, but as it is the Covenants Condition : If we should take possession when we have no title in Law, God would quickly challenge us for our bold usurpation, and deale with us, as with him that intruded without the Wedding garment : There is more adoe then come in, and sit down, and take what we have

have a mind to : God hath put all his Sons Offices into the Condition, to be received and submitted to : either all or none, must be accepted : And if All be in the Condition, then the receiving of all must needs Justifie upon the grounds that I have laid down before.

To the 67. That the promises or benefits are not the immediate proper object of Justifying Faith, is evident from the grounds already layd down : As also from the constant language of the Gospel, which maketh Faith to lie in receiving, beleeving in him, and in his name, &c. still making Christ himself the immediate object. Therefore if Mr Cotton say as the Lord Brook represents him, That Faith can be nothing but a laying hold of that promise which God hath made ; (in his *Treat. of Trnth and Uni. pag. 152.*) it is a foul error in so weighty a point ; as is also his other, of Faith justify-

justifying and saving only declaratively. Indeed that first less principal Act of Faith, which we all Assent, hath the truth of the Gospel revelation for its nearest and most immediate object; but (I think, by the leave of those who contradict) not its onely nor chief object: The truth of the proposition is but a means to the apprehending of the truth of the thing proposed; nor the truth of the history, but a glass to shew us the truth of the Acts which it relateth. So that even the Understanding it self doth apprehend the person and offices of Christ in their Metaphisical Verity, by means of its apprehension of the Logical and Moral verity of the Relation: and though the truth of the Word be the nearest object of Assent, yet the truth of Christs person, nature and offices is the more principal: Or if about these, it may not have the name of Assent, yet shall it have the same nature still.

To the 68. I think none will contradict it, and therefore there need nothing be said.

Thesis 69.

Justifying Faith is the hearty accepting of Christ for our only Lord and Saviour.

Explication.

IN this brief definition, you have nothing but what is essential to it.

1. The *genus* I need not mention; when it is the Act of Faith which I define, you know the *genus* already.

2. The Understandings apprehension of Christ as a true Redeemer and Saviour, which in several respects is called Knowledg or Belief,

I do imply this, and not express it; because though I take it for a real part of Faith, yet not the most principal and formal part. And as we use to imply *Corpus*, and not express it when we define man to be *Animal rationale*; because the form, or principal essential part giveth the name: So here (though I know Assent is not properly a material cause) yet being the less principal Act, it giveth not the denomination.

3. That Christ, as Lord and Saviour is the proper object, I have proved before. His Prophetical Office whereby he is the Teacher of his Church, I imply in both these, because it may in several respects be reduced to these: For he teacheth by his Laws and Commandments, and his spirits teaching and governing are scarce distinguishable, and he saveth by teaching. Also his Office of Husband, and Head, are in these implied; they

they signifying more the future benefits and priviledges of a beleever, which he shall receive from Christ beleaved in, then the primary offices which he is to acknowledg in beleaving.

4. The proper formal act of justifying Faith, which is most principally essential to it of all other is [accepting:] If I must needs place it in one only, it should be this.

My Reasons are, 1. Because the Scripture maketh unbelief, and not receiving Christ, all one, *John* 1.11. and beleaving and receiving Christ, all one, *John* 1.12. So it proclaims this as the great work of the Gospel, to Take, Eat, Drink, &c.

2. The Gospel is the Offer of Christ (and his benefits to them that first accept himself;) Therefore Faith must be the accepting of the thing offered. Both these are plain in *Rev.* 22.17. *Whosoever will, let him take of the water of life freely:* There is the free

free offer, upon condition of coming and taking, or accepting.

3. The Will is the commanding faculty of the soul, therefore its act is the principal act, and that is accepting.

4. Christ is presented to us in the Gospel as a Suitor, beseeching us by his Spirit and Embassadors, and wooing us to himself, and the enjoying of him, which this driveth at, is called our Marriage to him, and we his Spouse, and he our Husband: Now you know that which tyeth the knot of Marriage is Acceptance or Consent.

5. Yea the very nature of a Covenant, requireth this. Consent maketh it a compleate Covenant. Therefore I said before pag. 219. That *Acceptance, Consent, Heart-Covenanting, and Self-resigning*, are the proper essentiall Acts of this Faith. For all these are the Wills acts to this their object, which are of flat necessity to the very tying of the Covenant or Marriage knot. *Rom.*

10. 10. *With the heart man belee-
veth unto Righteousnesse.*

And here let me minde you of
one usefull observation more.

The Covenanting on our part, is
a principall part of the Conditions
of the Covenant. Though this may
seem strange, that a Covenanting
and performing Conditions, should
be almost all one. But that is the
free nature of the Grace of the Co-
venant. As if you marry a poore
woman that hath nothing, you will
give her your self, and all you have,
meerly upon Condition that she will
Consent to have you : And that
Consent is all the Condition on her
part, for obtaining present possessi-
on (I say, *Acceptance, Consent,*
Covenanting , and *Self-resigning* ;
which are in a manner all one thing.)
But because the end of marriage is
the faithfull performance of Marri-
age duties, though meer Consent
were the onely Condition of her first

possession, and the continuance of her Consent is the chief Condition of continuing her possession ; yet the performance of those Marriage duties, and not going in to others, is part of the Condition also of that continuance : So it is in the present case of Justification.

5. Let me here also tell you, that I take love to Christ as our Saviour and Lord, to be essentiall to this Acceptance : and so some degree of Love to be part of Justifying Faith, and not properly a fruit of it, as it is commonly taken. My reasons are,

1. The Wills serious apprehension of a thing Good, which we call an earnest Willing it, and Accepting it, is (in my judgement) the same thing as Love, in an other name. Love is nothing but such an earnest Willing, choosing and Accepting it as it is Good.

It is generally acknowledged, that
the

the Affections are but the Motions or Acts of the Will. And if Love be an Act of the same Will, and have the same Object with Consent, Election, Acceptance, &c. Why should it not then be the same Act? Only Acceptance considereth its Object as offered; Election considereth it, as propounded with some other competitor; Consent considereth it, as we are perswaded and invited to it: But all these are extrinsecall considerations: They all consider their Object as Good, and so doth Love.

You may object. 1. Then Desire and Hope may be essentiall to Faith?

I Answ. That Love which they imply in them is: but desire and hope, as such, do properly consider their object as absent, which this Justifying Faith doth not.

2. *Object.* Scripture oft Distinguisheth Faith and Love.

Answ. 1. Sometime Faith is taken for Historicall faith, or Faith of

Miracles, and then it may be distinguished. 2. Sometime true Faith is taken in the strictest sence, and sometime larglier, as I shall shew anon. 3. But especially ; so do I distinguish of Love, as it is considered by it self, and as it is an essentiall part of this Acceptance. Love respecteth its Object meerly as Good, in it self and to the Lover. But Consent and Acceptance have severall other respects, as is expressed : And yet there may be Love in all such Acceptance ; though not properly Acceptance in all Love.

Object. 3. Then Love Justifieth as well as Faith.

I Answ. When it is thus considered in Faiths Acceptance, it is not called by the name of Love, but loseth its name, as a lesser River that falleth into a greater ; therefore it is not said that Love Justifieth ; but Faith that worketh (even in its essentiall work of Accepting) by Love.

Object. But Love is the greater Grace,

Grace, and shall out-live Faith, and Faith should rather then be swallowed up in Love.

Ans. Love considering its object onely as Good, shall continue for ever, because the Goodness of its object shall so continue : But Acceptance, Consent, &c. have other additionall considerations in their Objects which will vanish. But which is the chiefest Grace in it self, is not the question, but which is the chiefest in the present work. Now seeing Consent, Acceptance, &c. are the chief as to Justification, that Love which is essentially in them may well lose its name here : seeing in the businesse of Justifying it is considered but as an essentiall part of the main duty.

My next Reason is, because Christ doth propound it in the Gospel, as of the same necessitie, with the same promises annexed to it, *Joh. 16. 27. For the Father himself loveth you, because yee have loved me, and believed, &c. Joh. 14. 21. He that*

N 3

loveth

loveth me, shall be loved of my Fa-
ther, and I will love him, and shew my
self to him. Jam. 1. 12. & 2. 5. The
Crown and Kingdom is prepared for
them that love him, 1 Cor. 16. 22.
If any man love not the Lord Jesus
Christ, let him be Anathema Ma-
ranatha, Ephes. 6. 24. In a word,
Faith is a comprehensive duty, con-
taining divers Acts, whereof this
seemeth to me to be part: Neither
can I yet conceive, how there can
be a cordiall Acceptance of Christ,
as our only Saviour, and Love not be
an essentiall part of that Acceptance:
But if a finer wit can apprehend the
difference better; yet (as I said)
Faith being considered here in Mo-
rall and Politicke respects, and not
in its strict naturall quiddity, may es-
sentially be an Affectionate Accep-
tance, for all that.

If any think fitter to make a wi-
der difference between the nature of
Faith and Love to Christ, I will not
contend; for the matter is not great:
that both are necessary to Justifica-
tion,

tion, is doubtless: and that they are concurrent in apprehending Christ: And that Love is a part of the Condition of the Covenant, is also undoubted, and therefore will have some hand in the business of Justification, as I shall further clear.

6. I put in the word [*onely*] in the Definition; because (as is said before) I take the preferring of Christ before all others, and taking him for our Onely Lord and Saviour, to be the essentiall difference of true Faith. There is a two fold Verity or Sincerity in our duties requisite. 1. The verity of their naturall Being, which is called their Metaphysicall Truth. 2. The verity or sincerity of them as Duties or Graces, which is their Morall Sincerity. This last consisteth in the true suiting of the Act to its Object. For example, one man pretendeth to love his wife, and doth not: There is neither Naturall nor Morall Truth. Another doth love

her, but not half so well as other women : There is the Metaphysicall Truth, but not the Morall. A third loveth her as a wife above others : There is both Metaphysicall Truth and Morall.

So it is in our Love to God : To Love him as the chief Good, is to Love him as he is : And he that loveth him never so much, and yet loveth any thing else, as much or more ; though his Love have a Metaphysicall Truth of Being, yet it hath no Morall sincerity at all : So that the Preferring God before all, or taking him for our Onely God, is the very point of Sincerity of Love. Why, just so it is about our Faith : The taking him unfeignedly for our onely Lord and Saviour, is the very point of the sincerity of our Faith in Christ. As Adultery is the most proper violation of the Marriage Covenant, except actually renouncing and deserting : So the taking of any other Lord or Saviour besides Christ, or conjunct with him,

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is the most apparent violation of the bond of our Covenant, and most contradictory to the nature and Essence of Justifying Faith; except onely the Actuall recouncing Christ, and the Covenant it self, by full Apostacy; which is an unpardonable sin, *Hebr. 6. 4, 5, 6. & 10. 26.* Yet in subordination to Christ, we may have other Lords and Saviours, but not in competition and co-ordination. Some of his Government he exerciseth by Ministers, and some by Magistrates under him (for I cannot consent to them that say, the Magistrate is onely the Officer of God as Creator, and not of Christ the Mediator; because all things are delivered into his hands, and he is made head over all.) Some also of his saving works, he performeth by instruments and means: And what they so perform under him, may be acknowledged without any derogation from him at all.

But perhaps some may think that the Scripture Phrase seemeth rather to intimate, that Faith is an Assent, and not such an Acceptance and Consent, as is before mentioned; because it oft times requireth but this, To believe that Jesus is the Christ, the Sonne of God; he that should come into the world, &c.

To which I Answer, 1. This proveth onely, that this Knowledg or Assent is part of Faith: but not that it is the whole. 2. It is the use of Scripture to drive at that duty which is most unknown, neglected, or resisted; and to speak little of others, where there was then lesse need to speak, though perhaps the duty be in it self more weighty: Therefore Christ and the Apostles did spend most of their pains to perswade the Jewes to this Assent: That the Messias should come, be their deliverer, they all knew: Even the poor Woman of *Samarita* could tell that, *Joh. 4. 25.* And so ready were they

they to Receive him, if they had known him; that it was the generall expectation and desire of the people, *Mal. 3. 1.* But to perswade them that Jesus was the Christ, here lay the difficulty. Therefore (as *Dr. Ames Medull. cap. 3. §. 20.*) though sometime Assent to the Truth concerning God and Christ, *Joh. 1. 50.* be taken for true Faith; yet the speciall Election or Apprehension (for that he meanes by *Fiducia §. 13.*) is still included; and those words doe but determine and apply that *Fiducia* to Christ, which is presupposed to be already toward the Messiah.

And let me conclude this with one more practically useful observation. From this definition of faith, now men may see what to enquire after in the searching of their estates. As Faith, being the Gospel-condition, is the main thing to be looked for; So here you see what that faith is. The ignorance of this deceiveth
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and troubleth multitudes. Some think it lieth in Assurance. Some, in a quieting their hearts in confidence on Christ: Some think, as *Mr Saltmarsh*, That it is nothing else but a perswasion more or less of Gods love: And then when poor troubled souls do feel neither assurance, confidence, nor perswasion of that love, they conclude that they have no Faith. And how will these mistaken Teachers help them to comfort? Why, as *Mr Saltmarsh* doth: sometime to tell them, Christ hath beleaved for them; and sometime to tell them plainly, that he can but commend them to the Lord, who is the author and finisher of Faith: and sometime to tell them, that they should not question their faith any more then Christ himself. Thus their first way of comfort is to tell them, they do ill to question their faith: If that would serve, all the world might have comfort, and there needs no more. If that will not do, then Christ hath beleaved
for

for them: Yet if that will serve, there is as much comfort for one as another. But what if they say still, I cannot beleeve, (that is, as you expound Belief:) why, then he confesseth plainly, he is at a loss; he can drive on the work of comforting no further; he can do no more but pray for them. *pag. 31.* Is it not a wonder that this lamentable Comforter should be so valued by the troubled spirits? I was many years my self under perplexing doubts: If I had heard such comforting words as these, they would sooner have driven me to despair then to comfort. He that hath not so much wit as to discern so gross fallacies, may as soon be comforted by a false and impertinent argument, as by a sound one. *Qæ.* But how would you comfort such a one, that saith he cannot beleeve? *Ans.* Why, I would first make him know, That the very essential form of faith lieth in the Wills acceptance of an offered Christ: Then would I know of him

him, whether he be willing thus to have Christ both for Lord and Saviour, or not? If he say, He is willing: I shall answer, That then he doth beleeve; and then he is justified: For his Willingness is his very Consent or Acceptance; and that Consent is true Faith: Christ expecteth no more to make up the match. If the match break, it must be either because Christ is unwilling, or because he is unwilling: not Christ; for he is the Suitor, and Intreater, and Offerer: Not himself; for he confesseth that he is willing. If he say, I am not willing: I should ask; Why then do you look after it, or regard it? Do men enquire after that, and lament the want of it, which they are not willing to have? either temptation or melancholly maketh you not know your own minde; or else you do but dissemble in pretending trouble and sad complaints. If you be indeed unwilling, I have no comfort for you, till you are willing; but must
turn

turn to perswasions to make you willing. If they yet reply; I am not thoroughly willing: I should answer; The Condition of the Covenant is not the Perfection, but the sincerity of Faith or Consent: which way goes the prevailing bent or choyce of your Will? If Christ were before you, would you accept him, or reject him? If you would heartily accept him for your only Lord and Saviour, I dare say, you are a true Beleever.

Thus you see the comfortable use of right understanding, what justifying faith is; and the great danger and inconvenience that followeth the common mistakes in this point.

Thesis 70.

FAith in the largest sence, as it comprehendeth all the Condition of the new Covenant, may be thus defined: It is, when a sinner by the Word and Spirit of Christ being through-

thoroughly convinced of the Righteousness of the Law, the truth of its threatening, the evil of his own sin, and the greatness of his misery hereupon, and withall of the Nature and Offices, Sufficiency and Excellency of Jesus Christ, the Satisfaction he hath made, his willingness to save, and his free offer to all that will accept him for their Lord and Savior; doth hereupon believe the truth of this Gospel, and accept of Christ as his only Lord and Saviour, to bring them to God their chiefest good, and to present them pardoned and just before him, and to bestow upon them a more glorious inheritance, and do accordingly rest on him as their Saviour, and sincerely (though imperfectly) obey him as their Lord, forgiving others, loving his people, bearing what sufferings are imposed, diligently using his means and Ordinances, and confessing and bewailing their sins against him, and praying for pardon; and all this sincerely, and to the end.

Ex-

Explication.

THis is the Condition of the new Covenant at large, That all this is sometime called Faith, as taking its name from the primary, principal, vital part, is plain hence.

1. In that Faith is oft called [the obeying of the Gospel] but the Gospel commandeth all this, *Rom. 10. 16. 1 Pet. 1. 22. & 4. 17. 2 Thes. 1. 8. Gal. 3. 1. & 5. 7. Heb. 5. 9.*

2. The fulfilling of the Conditions of the new Covenant is oft called by the name of Faith, & so opposed to the fulfilling the Conditions of the old Covenant, called Works; But these forementioned are parts of the Condition of the new Covenant, and therefore implied or included in Faith, *Gal. 3. 12, 23, 25.* Not that Faith is properly taken for its fruits, or confounded with them, but (as I told you before) it is named in the stead of the whole Condition, all the rest be-

being implied as reducible to it, in some of the respects mentioned under the 62 Position.

It may be here demanded, 1. Why I do make affiance or recombency an immediate product of Faith, when it is commonly taken to be the very justifying Act?

I answer: 1. I have proved already, that Consent or Acceptance is the principal Act, and Affiance doth necessarily follow that. 2. For the most of my Reasons, that Affiance is a following Act, and not the principal, they are the same with those of Dr *Downame* against Mr *Pemle*, and in his Treatise of Justification, whither therefore I refer you for Satisfaction.

2 *Quest.* Why do I make sincerity and perseverance to be so near kin to Faith, as to be, in some sence, the same, and not rather distinct Graces?

Answ. It is apparent, that they are no real distinct things, but the *Modi* of Faith. 1. Sincerity is the verity of it, which is convertible with

with its Being, as it is Metaphysical Verity, and with its Vertuous or Gracious Being, as it is Moral or Theological Sincerity. 2. Perseverance or Duration of a Being, is nothing really distinct from the Being it self: *Suarez* thinks, not so much as a *Modus*.

Thesis 71.

(1) **T**He sincere Performance of the summary, great Command of the Law [To have the Lord only for our God, and so to love, obey, believe and trust him above all] is still naturally implied in the Conditions of the Gospel, as of absolute indispensable necessity, (2) and in order of nature, and of excellency before Faith it self: (3) But it is not commanded in the sense, and upon the terms, as under the first Covenant.

Ex-

Explication.

(1) **T**His Command need not be expressed in the Gospel Conditions, it is so naturally necessary, and implied in all : As the ultimate End need not be expressed in directions and precepts so as the meanes, because it is still supposed ; *& consultatio est tantum de mediis.*

(2) Love to God, and taking him for our God and chiefe Good, is both in excellency and order of nature, before Faith in Christ the Mediator ; 1. Because the End is thus before the meanes in excellency and intention : But God is the ultimate End ; and Christ as Mediator is but the meanes, *Joh. 14. 6.* Christ is the way by which men must come to the Father. 2. The Son as God-man or Mediator, is lesse then the Father ; and therefore the duties that respect him as their Object, must needs be
the

the lesse excellent duties, *Joh. 14. 13.* The glory of the Son, is but a means for the glory of the Father, *Joh. 14. 28.* *My Father is greater then I:* therefore the Love of the Father is greater then the Love to the Son, &c. So also in point of necessity it hath the naturall precedency: as the End hath before the meanes: for the denying of the End, doth immediately cashiere and evacuate all means, as such. He that maketh not God his chief Good, can never desire or Accept of Christ, as the way and meanes to recover that chief Good. The Apostle therefore knew more reason, then meerely for its perpetuity, why the chiefest Grace is Love, *1. Cor. 13. 13.* Though yet the work of Justification is laid chiefly upon faith.

(3) That this Love of God, is not commanded in the sence, and on the termes as under the Law, is evident. For, 1. The old Covenant would have condemned us, for the very imperfection of the due degree
of

of Love : But the Gospel accepteth of Sincerity, which lyeth in loving God above all ; or as the chiefe Good. 2. The old Covenant would have destroyed us, for one omission of a due Act of Love ; But the Covenant of Grace accepteth of it, if a man that never knew God all his life time, doe come in at last.

Yet the sincere performance of it is as necessary now as then.

Thesis 72.

As the Accepting of Christ for Lord, (which is the hearts subjection) is as Essential a part of Justifying Faith, as the Accepting of him for our Saviour : So consequently, sincere obedience, (which is the effect of the former,) hath as much to doe in justifying us before God, as Affiance, (which is the fruit of the later.)

Explica

Explication.

[Know this will hardly down with many. But I know nothing can be said against it, but by denying the Antecedent, viz. That Faith as it Accepteth Christ for Lord and King doth Justifie. But that I have proved before. If it be one Faith, and have the Object entirely propounded as one, and be one entire principall part of the Covenants Condition ; then sure it cannot be divided in the work of Justifying. This may be easily apprehended, if men will but understand these three things. 1. That Faith is no Physicall or naturall proper Receiving of Christ at all : But meerly a morall [Receiving] though performed by a Physicall Act of [Accepting :] For thy Will doth not naturally touch and take in the person of Christ ; That is an impossible thing, whatsoever the Transubstantiation men may

may say : (Though the Essence of the Godhead is every where.)

2. That this Accepting which is a Morall Receiving doth not, nor possibly can, make Christ ours immediately and properly, as it is a Receiving; But mediately and improperly onely : The formall cause of our interest, being Gods Donation by the Gospel Covenant. 3. That this Covenant maketh a whole entire Faith its Condition : A Receiving of whole Christ with the whole soul : It is, as *Amesius*, *Actio totius hominis* : And if the Covenant doe make Christ as King, the object of that Faith which is its Condition, as well as Christ, as a Deliverer or Priest ; Then may it be as fit a *Medium* for our Justification, as the other.

That Obedience is as neere a fruit of Faith, as Affiance, is evident ; if you take it for the Obedience of the Soul, in Acts that are no more remote from the heart then Affiance is : And so is the Obedience of our Actions

Actions external in its formal respect (as Obedience) : though not in its material, because the imperate Acts are not all so neer the fountain as the Elicite. I take it here for granted, that Dr Downnames arguments in the place fore-cited, have proved Affiance to be but a fruit of the principal justifying Act of Faith.

Thesis 73.

From what hath been said, it appeareth in what sence Faith only justifieth; and in what sence Works also justifie: viz. 1. Faith only justifieth as it implieth and includeth all other parts of the condition of the new Covenant: and is so put in opposition to the Works of the Law, or the personal Righteousness of the old Covenant. 2. Faith only justifieth as the great principal master duty of the Gospel, or chief part of its Condition, to which all the rest are some way reducible. 3. Faith

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only

onely doth not justifie in opposition to the Works of the Gospel; but those Works do also justifie, as the secondary, less principal parts of the condition of the Covenant.

Thesis 74.

SO that they both justifie in the same kinde of causality, viz. as *Causæ sine quibus non*, or mediate and improper Causes; or as Dr Twisse) *Causæ dispositivæ*: but with this difference: Faith as the principal part; Obedience as the less principal. The like may be said of Love, which at least is a secondary part of the Condition: and of others in the same station.

Explication.

I Know this is the doctrine that will have the loudest out-cries raised

raised against it: and will make some say out, *Heresie, Popery, Socinianism*! and what not? For my own part the Searcher of hearts knoweth, that not singularity, affectation of novelty, nor any good will to Popery, provoketh me to entertain it; But that I have earnestly sought the Lords direction upon my knees, before I durst adventure on it: And that I resisted the light of this Conclusion as long as I was able. But a man cannot force his own understanding, if the evidence of truth force it not; though he may force his pen, or tongue, to silence or dissembling.

That which I shall do further, is, to give you some proofs of what I say, and to answer some Objections. Though, if the foregoing grounds do stand, there needs no more proof of these assertions.

1. If Faith justifie as it is the fulfilling of the Condition of the new Covenant, and Obedience be also part of that Condition, then obedi-

ence must justify in the same way as Faith : But both parts of the Antecedent are before proved.

The other proofs follow in the ensuing Positions, and their Explications and Confirmations.

Thesis 75.

THe plain expressions of Saint James should terrifie us from an interpretation contradictory to the Text ; and except apparent violence be used with his Chap. 2. 21. 24, 25, &c. it cannot be doubted, but that a man is justified by Works, and not by Faith only.

Thesis 76.

Neither is there the least appearance of a contradiction betwixt this and Paul's doctrine, Rom. 3. 28. If men did not through prejudice, negligence, or wilfulness over-

overlook this ; That in that and all other the like places , the Apostle doth professedly exclude the Works of the Law only from Justification ; but never at all the Works of the Gospel as they are the Condition of the new Covenant. -

Explication.

IN opening this I shall thus proceed : 1. I will shew the clearness of that in *James* for the point in question. 2. That *Paul* is to be understood in the sence expressed. 3. How this differeth from the Papists Exposition of these places ; and from their doctrine of Justification by Works. 4. And how from the Socinian doctrine.

I. The ordinary Expositions of St. *James* are these two : 1. That he speaks of Justification before
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men, and not before God. 2. That he speaks of Works, as justifying our Faith, and not as justifying our persons: or (as Mr. *Penab's* phrase is) the Apostle when he saith Works justifie, must be understood by a *Metonymy*, that a working Faith justifieth. That the former Exposition is false may appeare thus.

1. The Worlds Justification freeth us but from the Worlds Accusation, to which it is opposed: And therefore it is but either a Justifying from the Accusation of humane Lawes; Or else a particular Justification of us, in respect of some particular facts; or else an usurped Judgement and Justification: For they are not constituted our Judges by God: And therefore we may say with *Paul*, *It is a small thing with me to be judged of you, or of mans Judgement*: And so a small thing to be Justified by men from the Accusations of the Law of God.

But the Justification in *James*, is of greater moment: as appeares in
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the Text. For, 1. It is such as sal-
vation dependeth on; *vers.* 14.
2. It is such as followeth onely a li-
ving Faith: but the world may as
well Justifie us when we have no
Faith at all.

I therefore affirme, 1. The
World is no lawfull Judge of our
Righteousness before God, or in re-
ference to the Law of God. 2. Nei-
ther are they competent or capable
Judges. They cannot possibly passe
any certaine true sentence of our
Righteousness or unrighteousnesse.
3. If they could, yet Works are no
certain *medium*, or evidence, where-
by the world can know us to be
Righteous: For there is no outward
work which an Hypocrite may not
perform: and inward works they
cannot discern: nor yet the princi-
ples from which, nor the ends to
which our Works proceed and are
intended. There is as much need of
a divine heart-searching knowledge,
to discern the sincerity of Works, as
of Faith it self. So that if it be not

certain, that the Text speaks of Justification before God, I scarce know what to be certain of.

Once more: 1. Was Abraham justified before men for a secret Action? 2. Or for such an Action as the killing of his onely Son would have been? 3. Was not he the justifier here, who was the imputer of Righteousness? But God was the imputer of Righteousness, *vers. 23.* therefore God was the Justifier. So I leave that interpretation to sleep.

2. That it is the Person and not his Faith onely, which is here said to be justified by Works, is as plain in the Text almost as can be spoken, *Vers. 21.* Abraham (not his faith) is said said to be justified by works. *Vers. 24.* By Works [*a man*] is justified: If by [*a man*] were meant, [*a mans Faith*] then it would run thus sencelessly: By Works a mans Faith is justified, and not by Faith onely, so *Vers. 25.*

3. For

3. For Mr. *Pembles* interpretation, That by [*Works*] is meant [*a Working Faith.*]

I Answer, I dare not teach the holy Ghost to speak ; nor force the Scripture ; nor raise an exposition so far from the plain importance of the words, without apparent necessity : But here is not the least necessity : There being not the least inconvenience, that I know of, in affirming Justification by Works, in the fore-explained sence. Men seldom are bold with Scripture, in forcing it ; But they are first bold with Conscience in forcing it. If it were but some one Phrase dissonant from the ordinary language of Scripture, I should not doubt but it must be reduced to the rest. But when it is the very scope of a Chapter, in plain and frequent expressions, no whit dissonant from any other Scripture ; I think he that may so wrest it, as to make it unsay what it saith, may as well make him a Creed of his own, let the Scripture say what it will to the contrary :

what is this but with the Papists to make the Scripture a Nose of Wax? If Saint *James* speak it so oft over and over; that Justification is by works, and not by Faith onely, I will see more cause before I deny it; or say, he meanes a Working Faith.

If he so understand [*a Working Faith*] as that it justifieth principally as Faith, and lesse principally as Working, then I should not differ from him, only I should think the Scripture Phrase is more safe and more proper; But he understandeth it according to that common assertion & exposition, that *Fides solum justificat, non autem fides sola*: Faith alone justifieth, but not that faith which is alone. The question therefore is, Whether Works do concur with Faith (as part of the Condition) in the very business of Justifying? or whether they are onely Concomitants to that Faith which effecteth the business without their assistance? The ground of the mistake lyeth here: They first ascribe too much to Faith; and then because
that

that *nimum* which they give to Faith, is not found agreeable to Works, therefore they conclude, that we are not justified by works at all. They think that Faith is an Instrumentall efficient cause of Justification (which that properly it is not, I have proved before :) when if they understood that it justifieth but as a *Causa sine qua non*, or condition, they would easily yeeld, that Works do so too. I will not say therefore that Works do effectually produce our Justification; For faith doth not so: Nor that they justify as equall parts of the condition: For faith is the principall. But that they justify as the secondary lesse-principall part of the Condition, (not onely proving our Faith to be sound, but themselves being in the Obligation as well as Faith, and justifying in the same kind of causality or procurement as Faith, though not in equality with it) I prove thus: 1. When it is said that we are [*Justified by Works*] the word [*By*] implyeth more then
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an Idle concomitancy : If they only stood by, while Faith doth all, it could not be said, that we are Justified by Works.

2. When the Apostle saith [*By Works, and not By Faith onely*] he plainly makes them concomitant in procurement, or in that kind of causality which they have : Especially, seeing he saith not, as he is commonly interpreted, [*not By Faith which is alone,*] but [*not, by Faith only,*] *ἢ ἢ ἐκ πίστεως μόνον.*

3. Therefore he saith, that [*Faith is dead being alone,*] Because it is dead as to the use and purpose of Justifying : for in it self it hath a life according to its quality still. This appears from his comparison in the former verse, 16. that this is the death he speaks of. And so Works make Faith alive, as to the attainment of its end of Justification.

4. The Analysis which *Piscator* and *Pemble* give, contradicteth not this Assertion. If in stead of [*a Working Faith*] they will but keep the

the Apostles own words, I shall agree to most of their Analysis. (Though conclusions drawn from the Analysis are often weak, it is so easie for every man to feigne an Analysis suited to his ends,) onely the explication of the 22. *vers.* they seem to faile in. For when the Apostle saith, that Faith did, *συνήγει τοὺς ἔργους αὐτοῦ*, work in and with his works, it clearly aimeth at such a working in, and with, as maketh them conjunct in the work of Justifying: And when he saith that *[Faith was made perfect by Works,]* it is not (as they and others interpret) onely a manifesting to be perfect. But as the habit is perfected in its Acts, because they are the end to which it tendeth; And as Marriage is perfected *per congressum & procreationem*: or any Covenant when its conditions are performed. Faith alone is not the entire perfect Condition of the New Covenant: but Faith with Repentance and sincere Obedience, is; A condemned Gally-slave being Redeemed,

ed, is to have his deliverance upon condition that he take his Redeemer for his Master: This doth so directly imply, that he must obey him, that his conditions are not perfectly fulfilled, except he do obey him as his Master: And so taking him for his Redeemer and Master, and obeying him as his Master, do in the same kind procure his continued freedom. Indeed his meer promise and consent doth procure his first deliverance, but not the continuance of it. So I acknowledg, that the very first point of Justification is by Faith alone, without either the concomitancy or co-operation of Works; for they cannot be performed in an instant: But the continuance and accomplishment of Justification is not without the joynt procurement of obedience. As a woman is made a mans wife, and instated in all that he hath, upon meet acceptance; consent, and contracts; because conjugal actions, affections, the forsaking of others, &c. are implied in the Covenant, and

expressed as necessary for the future ; therefore if there be no conjugal actions, affections, or fidelity follow, the Covenant is not performed, nor shall the woman enjoy the benefits expected. It is so here, especially seeing Christ may dis-estate the violators of his Covenant at pleasure.

This sheweth us how to answer the Objections of some : 1. Say they, *Abrahams* Faith was perfect long before. *Ans.* Not as it is a fulfilling of the Covenants Condition, which also requireth its acting by Obedience.

2. *Abraham* (say they) was justified long before *Isaac* was offered, therefore that could be but a manifesting of it. *Answ.* Justification is a continued Act. God is still justifying, and the Gospel still justifying. *Abrahams* Justification was not ended before.

3. Mr *Pemle* thinks, that as a man cannot be said [to live by Reason] though he may be said [to live by a reasonable soul,] and as a plant liveth

liveth not *per augmentationem*, & *ſi per animam auctricem*: So we may be ſaid to be juſtified by a working Faith, but not by Works.

I Anſw. Both Speeches are proper. And his Simile doth not ſquare or ſuit with the Caſe in hand: For Juſtifying is an extrinſecall conſequent, or product of Faith, and no proper effect at all: Much leſſe an effect flowing from its own formall eſſence, as the life of a man doth from a Reasonable ſoule, and the life of a Plant from a Vegetative. I hope it may be ſaid properly enough, that a Servant doth his work, and pleaſeth his Maſter, by Reason, as well as by a reaſonable ſoul: And that a Plant doth pleaſe the Gardiner by augmentation, as well as *per animam auctricem*. So that a man pleaſeth God, and is juſtified by ſincere Obedience, as well as by a working Faith.

3. How this differeth from the Papiſts Doctrine, I need not tell any
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Scholar who hath read their writings.

1. They take Justifying for Sanctifying : so doe not I. 2. They quite overthrow and deny the most reall difference betwixt the Old Covenant and the New : and make them in a manner all one : But I build this Exposition and Doctrine, chiefly upon the cleare differencing and opening of the Covenants. 3. When they say, We are Justified by Works of the Gospel; they mean only, that we are sanctified by Works that follow Faith, and are bestowed by Grace, they meriting our inherent justice at Gods hands. In a word, there is scarce any one Doctrin, wherin even their most learned Schoolmen are more sottishly ignorant then in this of Justification : so that when you have read them with profit and delight on some other subjects ; when they come to this, you would pittie them, and admire their ignorance.

They take our Works to be part of our Legall Righteousness : I take them

them not to be the smallest portion of it : But onely a part of our Evangelicall Righteousness ; or of the Condition upon which Christs Righteousness shall be ours.

5. But what difference is there betwixt it and the *Socinian* Doctrine of Justification? *Ans.* In some mens mouths, *Socinianisme* is but a word of reproach, or a stone to throw at the head of any man that saith not at they. Mr. *Wotton* is a *Socinian*, and Mr. *Bradshaw*, and Mr. *Gataker*, and Mr. *Goodwin*, and why not *Piscator*, *Parent*, &c. if some zealous Divines know what *Socinianisme* is. But I had rather study what is Scripture-truth, then what is *Socinianisme* : I doe not thinke that *Faustus* was so *Infamous*, as to hold nothing true : That which he held according to Scripture is not *Socinianisme*. For my part, I have read little of their writings ; but that little gave me enough, and made

made me cast them away with abhorrence. In a word : The *Socinians* acknowledge not that Christ had satisfied the Law for us ; and consequently is none of our Legall Righteousness : but onely hath set us a copy to write after, and is become our patterne, and that we are Justified by following him as a Captaine and guide to heaven : And so all our proper Righteousness is in this obedience. Most accursed Doctrine ! So farre am I from this, that I say, The Righteousness which we must plead against the Lawes accusations, is not one grain of it in our Faith or Works : but all out of us in Christs satisfaction. Onely our Faith, Repentance, and sincere Obedience, are the Conditions upon which which we must partake of the former. And yet such Conditions as Christ worketh in us freely by his Spirit.

6. Lastly, let us see whether St.
Paul

Paul, or any other Scripture do contract this. And, for my part, I know not one word in the Bible that hath any strong appearance of Contradiction to it. The usuall places quoted are these, *Rom.* 3. 28. & 4. 2. 3. 14. 15. 16. *Gal.* 2. 16. & 3. 21. 22. *Ephes.* 2. 8. 9. *Phil.* 3. 8. 9. In all which, and all other the like places, you shall easily perceive. 1. That the Apostles dispute is upon this question, What is the Righteousness which we must plead against the Accusation of the Law? or by which we are justified as the proper Righteousnesse of that Law? And this he well concludeth, is neither Works nor Faith. But the Righteousnesse which is by Faith; that is, Christs Righteousnesse.

But now *St. James* his question is, What is the Condition of our Justification by this Righteousness of Christ? Whether Faith onely? or Works also?

2. *Paul* doth either in expresse words, or in the sence and scope of his

his speech, exclude onely the works of the Law, that is, the fulfilling of the Conditions of the Law our selves. But never the fulfilling of the Gospel-Conditions that we may have part in Christ. Indeed, if a man should obey the Commands of the Gospel, with a Legal intent, that it might be a Righteousnesse conforme to the Law of Works; this Obedience is not Evangelical, but Legall obedience: For the forme giveth the name.

3. *Paul* doth by the word [*Faith*] especially direct your thoughts to Christ beleaved in; For to be justified by Christ; and to be justified by receiving Christ, is with him all one.

4. And when he doth mention Faith as the Condition, he alwaies implyeth obedience to Christ. Therefore [*Beleeving*] and [*obeying the Gospel,*] are put for the two Summaries of the whole Conditions. The next will cleare this.

Thefis

Thesis 77.

That We are justified by sincere Obedience to Christ; as the secondary part of the Condition of our Justification; is evident also from these following Scriptures. Matth. 12. 37. Mar. 11. 25. 26. Luk. 6. 37. Mat 6. 12. 14. 15, 1 Joh. 1. 9. Act. 8. 22. Act. 3. 19. & 22. 16. 1 Pet. 4. 18. Rom. 6. 16. 1 Pet. 1. 2. 22.

Thesis 78.

Our full Justification, and our everlasting Salvation have the same Conditions on our part. But sincere Obedience is without all doubt; a Condition of our Salvation: therefore also of our Justification.

Explica-

Explication.

THe Antecedent is manifest, in that Scripture maketh Faith a Condition of both Justification and Salvation: and so it doth Obedience also, as is before explained. Therefore we are justified, that we may be saved. It would be as derogatory to Christs Righteousness, if we be saved by works, as if we be justified by them. Neither is there any way to the former but by the latter. That which a man is justified by, he is saved by. Though Glorification be an adding of a greater happinesse then we lost; and so justification is not enough thereto: Yet on our part, they have the same Conditions.

Yet here I say still, [*Our full justification*] because, as I have shewed, our first possession of it is upon our meer Faith or Contract with Christ. But I think our Glorification will be acknowledged to have the

the same Conditions with our finall Justification at the barre of Christ. And why not to our entire continued justification on earth? You may Object. Perseverance is a condition of our Glorification; but not of our justification here. I Answer, 1. Perseverance is nothing but the same Conditions persevering. 2. As the sincerity of Faith is requisite to our first possession of Justification; so the perseverance of Faith is the Condition of persevering Justification. See *Hebr.* 3. 14.

2. That Obedience is a Condition of our Salvation is undoubted, *Hebr.* 5. 9. Christ is the Author of eternall Salvation to all them that obey him; so fully, *Rom.* 2. 7. 8. 9. 10. *Revel.* 22. 14. *Blessed are they that doe his commandements, that they may have Right to the tree of Life, and may enter in by the Gates into the City.* And hath that no hand in their justification, which giveth them right to the tree of Life? *Jam.* 1. 22. 23. 24. 25. *Mat.* 5. from the

the 1. to the 13. especially the 19. 20. *Mat.* 7. 13. 21. 23. 24. with a multitude the like. Besides all those under *Posit.* 22. which prove a personall Righteousnesse, so called from the conformity to the Gospel. See *Rom.* 8. 4. 13.

Thesis 79.

THis Doctrine is no whit derogatory to Christ and his Righteousnesse: For he that ascribeth to Faith or Obedience no part of that work which belongeth to Christs satisfactory Righteousnesse, doth not derogate in that, from that Righteousnesse. But he that maketh Faith and Obedience to Christ, to be onely the fulfilling of the Conditions of the New Covenant, and so to be onely Conditions of justification by him, doth give them no part of the work of his Righteousnesse: Seeing he came not to fulfill the Gospel, but the Law.

Explication.

[Have proved this before, *Posit.*
 20. I shall here onely Answer
 some objections. *Object.* 1. Christ
 was baptized because he must fulfill
 all Righteousness : But that was no
 part of the Legall Righteousness.
Ans. The Priests were to be wash-
 ed when they entred upon their of-
 fice : There were many Ceremoni-
 ous washings then in force : Either
 Christs Baptisme was Legall ; or
 else by [fulfilling Righteousnesse]
 must needs be meant, The fulfilling
 all the works of his own office :
 whereof one was, the instituting of
 Church Ordinances : and he thought
 meet to institute this by Example as
 well as Doctrine. He that will af-
 firme, that Christ hath fulfilled E-
 vangelicall Righteousnesse for us, as
 well as Legall, shall overthrow the
 office of Christ, and the nature of
 Christianity. *Object.* 2. Mr. Brad-
 shawe,

shame, and most others say, That he received the Sacrament of his Supper. *Ans.* Wholly without book. I beleeve not that ever he did it: for the Scripture no where speaks it: And many absurd consequences would hardly be avoided: All the probability for it, is in those words, *I will drink no more of the fruit of &c.* *Ans.* 1. That may be a Reason why he would not drink now; and doth not necessarily imply that he did. 2. But clearly, *Luke* who speaketh distinctly of the two Cups (which the other do not) doth apply, and subjoyn these words to the first Cup, which was before the Sacramentall.

2. If it were granted, that Christ did receive the Sacrament; yet he never did it as an obediential Act to his own Gospel precepts? Did he obey a Law not yet made? or his own Law, and so obey himself? Much lesse did he performe it as a part of the New Covenant Condition on our part. But as a Lawgiver, and

not an Obeyer thereof: It was a Law-making Action, (if any such had been.)

Object. If sincere obedience be a part of the Condition, then what perplexities will it cast us into to finde out, when our obedience is sincere? *Ans^w.* 1. This difficulty ariseth also, if we make it but the Condition of our Salvation: and yet few (but *Antinomians*) will deny that. 2. Why is it not as hard to discern the sincerity of faith as of obedience? 3. Obedience is then sincere, when Christ is cordially taken for our onely Lord; and when his Word is our Law, and the main desire and endeavor is to please him; and though through prevalency of the flesh we slip into sin, yet the prevailing part of our will is against it, and we would not change our Lord for all the world.

Mr *Saltmarsh* thinketh, that because we have so much Sin with
our

our Obedience, all Beleevers have cause to suspect it; and so cannot conclude Justification from it. As if sincerity might not stand with infirmity! Or could not be discerned where there is any remaining imperfection! Might not *Paul* conclude of the sincerity of his Willingness to obey Christ, because he did the evil which he would not? And might he not conclude his Justification from that Willingness to obey? Read *Ball* of the Covenant, chap. II.

Thesis 80.

TO conclude : It is most clear in the Scripture, and beyond all dispute, that our Actual, most proper, compleat Justification, at the great Judgment, will be according to our Works, and to what we have done in flesh, whether Good or Evil : which can be no otherwise then as it was the Condition of that

Justification. And so Christ, at that great Assize, Will not give his bare Will of Purpose, as the Reason of his proceedings: but as he governed by a Law; so he Will judg by a Law: and will then give the Reason of his Publique Sentence from mens keeping or breaking the Conditions of his Covenant; that so the mouths of all may be stopped, and the equity of his Judgment may be manifest to all; and that he may there shew forth his hatred to the sins, and not onely to the persons of the Condemned; and his Love to the Obedience, and not onely to the persons of the Justified.

Explication.

HERE I have these things to prove: 1. That the Justifying Sentence shall pass according to Works, as well as Faith. 2. That the Reason is, because they are parts of the Condition.

For

For the first, see *Mat. 25. 21, 23*. Well done, good and faithful servant! Thou hast been faithful over a few things; I will make thee ruler over many things: Enter thou into the joy of thy Lord. And most plain is that from the mouth of the Judge himself, describing the order of the process at that day, *Mat. 25. 34, 35*. Come ye Blessed! inherit the Kingdom, &c. [For] I was hungry, &c. So *1 Pet. 1. 17*. Who without respect of persons judgeth according to every mans work. So *2 Cor. 5. 10*. We must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether good or bad. So *Rev. 20. 12, 13*. They were judged every man according to his Works. *Heb. 13. 17*. *Phil. 4. 17*. *Mat. 12. 36*. &c. But this is evident already.

2. As it is beyond doubt that Christ will then justifie men accord-

ing to their Works: So that this is not onely to discover the sincerity of their Faith, is as evident; but that it is also, as they are parts of that Evangelical Righteousness which is the Condition of their Justification.

1. The very phrases of the Text import as much, *Mat. 25. 21, 23. Well done good and faithful servant, &c. Mat. 25. 34, 35. [For] I was hungry, &c.* And in the rest [*According*] *to their Works.* Can any more be said of Faith, then that we are justified or judged to Life, both [*for*] it, and [*according to*] it?

2. If Works be not then considered as part of the Condition; how then? 1. Not as the Righteousness which the Law requireth: For so

shall no man living be justified in the sight of God, *Rom. 3. 20. Psa. 143. 2.*

2. Not as a meer sign whereby God doth discern mens faith: For he seeth it immediately and needeth no sign. 3. Not as a meer sign to satisfy the justified person himself: For

1. There is no such intimation in the

the Text. 2. Then it should be no further useful then men remain doubtful of their sincerity. 3. The godly then know the sincerity of their Faith. 4. Neither is the business of that Day, to satisfy the doubting about the sincerity of their Faith, by Arguments drawn from their former works: But to judge and justify them, and so put them out of doubt by the Sentence, and by their Glory.

4. But the common opinion is, That it is to satisfy the condemned World of the sincerity of the Faith of the godly. But this cannot stand with the Truth: For 1. It is clearly expressed a ground or reason of the Sentence. 2. And to the Consolation and Justification of the justified: and not to the satisfaction or conviction of others onely or chiefly.

3. The poor world will have somewhat else to take up their thoughts, as the Text sheweth: to wit, the excusing of the sin for which they are condemned themselves,

4. It seemeth that Christ doth in the Text call them [*Righteous*] in reference to this personal Evangelical Righteousness mentioned in their Justifying Sentence, *vers.* 46. [*The Righteous into life Eternal.*]

5. If Gods Justice engage him, not to forget their work and labor of Love, *Heb.* 6. 10, 11, 12. If the dead in Christ are blessed, because their Works follow them, *Rev.* 14. 13. If in every Nation, he that feareth God and worketh Righteousnes be Accepted of him, *Act.* 10. 35. If men shall reap the fruit of well-doing in due time, *Gal.* 6. 7, 8, 9. If Ministers save themselves in taking heed to themselves and to doctrine, *1 Tim.* 4. 16. If he that doth Righteousness is righteous, *1 Job.* 3. 7. If whatsoever good thing any man doth, the same he shall receive of the Lord, *Ephes.* 6. 8. If hearing and doing be building on a Rock, *Mat.* 7. 24. If the doers of Gods Will be the mothers, sisters, and brothers of Christ, *Mat.* 12. 50, &c. Then the mention
of

of these works at judgement, is more then to signifie their sincerity to the condemned world.

6. If Christ mention these works to convince the world. 1. Either it must be by his own Testimony of these works, that they are sincere evidences of a sincere Faith. 2. Or else by the discovery which the works doe make themselves. But 1. Christ may testifie of their faith immediatly as well. 2. Works are no certain signes of Faith to any stander-by, who knoweth not whether the Works themselves are sincere, or not. See more under the 76. *Position*.

If any say, that it is to silence the Accusation of Satan, that these works are mentioned at judgement; The same Answer will serve, as to the last. Besides, Scripture giveth us no intimation of any such accusation; but onely the managing the Laws Accusation. But if he should Accuse us falsely of Hypocrisie, as he did *Job*; It must be onely Gods heart-

heart-searching knowledg of our sincerity that can cleare us.

Yet do I not deny in all this, but that Works are effects of Faith, and to the person himself, who knoweth their sincerity, they may be some Argument of the sincerity of Faith, and God will vindicate his peoples Righteousness before all, and be admired in them. But his Justification primarily respecteth the Law, and his own Justice, and the Righteousness and Salvation of the Justified, and but remotely the beholders.

Let me conclude with two or three cautionary Quæres concerning the inconvenience of the contrary doctrine.

1. *Qu.* Doth it not needlessly constrain men to wrest most plain and frequent expressions of Scripture?

2. *Qu.* Doth it not uphold that dangerous pillar of the Antinomian Doctrine, That we must not work or perform our duties for Life and Sal-

Salvation; but only from Life and Salvation: That we must not make the attaining of Justification or Salvation an end of our Endeavors, but obey in thankfulness only, because we are saved and justified? A doctrine which I have elsewhere confuted; and if it were reduced to practise by all that hold it, (as I hope it is not,) would undoubtedly damn them: For he that seeks not, and that striveth not to enter, shall never enter. Now if good Works, or sincere Obedience to Christ our Lord, be no part of the Condition of our full Justification and Salvation, Who will use them to that end? For how it can procure Justification as a Means, and not by way of Condition, I cannot conceive.

3 *Qu.* Whether this doctrine doth not tend to drive Obedience out of the world? For if men do once beleeve, that it is not so much as a part of the Condition of their Justification, will it not much tend to relax their diligence? I know meer love and thankfulness should be enough:

enough : And so it will, when all our ends are attained in our Ultimate End ; then we shall act for these ends no more : we shall have nothing to do but to love, and joy, and praise, and be thankful ; but that it is not yet. Sure, as God hath given us the affections of Fear, and Desire, and Hope, and so Care, so he would have us use them for the attainment of our great Ends. Therefore he that taketh down but one of all our Motives to Obedience, he helps to destroy Obedience it self, seeing we have need of every Motive that God hath left us.

4 2^d. Doth it not much confirm the world in their foul-cozening Faith ? Sure that Faith which is by many thought to justifie, is it that our people do almost easily embrace, that is, the receiving of Christ for their Saviour, and expecting Pardon and Salvation by him, but not with-all receiving him for their Lord and King, nor delivering up themselves to be ruled by him. I meet not with
one,

one, but is resolved in such a Faith, till it be overthrown by teaching them better. They would all trust Christ for the saving of their souls, and that without dissembling, for ought any man can discern: Are all these men justified? You will say, They do it not sincerely. *Ans.* There is evident a sincerity opposite to dissimulation: But a Moral or Theological sincerity there is not; Why is that? but because they take but half of Christ. Let any Minister but try his ungodly people, whether they will not all be perswaded very easily to beleeve that Christ will pardon them and save them, and to expect Justification from him alone? But whether it be not the hardest thing in the world, to perswade them really to take him for their Lord, and his Word for their Law, and to endeavor faithful obedience accordingly? Surely the easiness of the former, and the difficulty of the latter, seemeth to tell us that it is a spiritual, excellent, necessary part of justifying Faith,

Faith, to accept unfeignedly of Christ for our Governor, and that part which the world among us will most hardly yeeld to, and therefore hath more need to be preached then the other. (Though some think that nothing is preaching Christ, but preaching him as a pardoning, justifying Savior.) Indeed among the Turks or Indians, that entertain not the Gospel, it is as necessary to preach his pardoning Office, yea and the verity of his Natures and Commission: Therefore the Apostles when they preached to Jews or Pagans, did first & chiefly teach them the Person and Offices of Christ, and the great benefits which they might receive by him: but when they preach (as *James*) to Professors of the Christian Faith, they chiefly urge them, to strive to enter, to fight, that they may conquer, so to run that they may obtain to lay violent hands upon the Kingdom, and take it by force, and to be unwearyed in laborious obedience to Christ their Lord; to be stedfast, unmoveable, always abounding

bounding in the Work of the Lord, forasmuch as they know their labour is not in vain in the Lord.

5. Lastly, Is not this excluding of sincere Obedience from Justification, the great stumbling block of Papists? and that which hath had a great hand in turning many learned men from the Protestant Religion to Popery? When they see the language of Scripture in the forecited places so plain to the contrary: When *Illyricus*, *Gallus*, *Amsderfius*, &c. shall account it a heresie in *George Major*, to say, That good Works are necessary to Salvation: And when (if *Melchior Adamus* say true) *eo dementia & impietatis ventum erat, ut non dubitarent quidam hac axiomata propugnare; Bona opera non sunt necessaria ad salutem: Bona opera officiunt saluti: Nova obedientia non est necessaria.* When even *Melancthon*s credit is blasted, for being too great a friend to good Works, though he ascribe not to them the least part of the Work or Office of Christ:

Christ: And when to this day many Antinomian Teachers, who are magnified as the only Preachers of Free Grace, do assert and proclaim, That there is no more required to the perfect irrevocable justification of the vilest Murderer or Whoremaster, but to beleeve that he is justified, or to be perswaded that God loveth him. And when such a Book as that, titled the *Marrow of Moderne Divinity*, can have so many applauding Epistles of such Divines; when the Doctrine of it is, That we must not Act for justification or salvation; but onely in thankfulness for it: contrary to the main drift of the Scripture, which so presseth men to pray for pardon, and to pardon others, that they may receive pardon themselves: and to strive to enter, and run that they may obtain, and doe Christs Complements that they may have right to the Tree of life, and enter in by the gate into the City, *Revel. 22. 14.* Doe these men thinke that we are perfect-

perfectly justified and saved already? before the absolving sentence at the great Tribunall; or the possession of the Kingdome, for which we wait in Hope? Indeed when we have that perfect salvation, we shall not need to seek it, or labour to attain it; but must everlastingly be thankfull to him that hath purchased it, and to him that hath bestowed it. But in the mean time, he that seeketh not, shall not find, and he that runnes not shall not obtain: No, nor all that seek and run neither, *Luk. 13. 24. Luk. 12. 31. 2 Tim. 2. 5.*

This Doctrine was one that helped to turn off *Grotius* to *Cassandrian* Popery; See *Grotii votum*, Pag. 21. 22. 23. 115. And was offensive to *Melanethon*, *Bucer*, and other Moderate Divines of our own. And arises hence. That men understand not the difference betwixt Christs part of the work, which he performeth himself, and that which he requireth & enableth us to perform: nor know they

they, that true justifying Faith doth at once receive Christ, both as Lord and Saviour; and that sincere Obedience to Christ, is part of the Condition of the New Covenant. Works (or a purpose to walke with God) (saith Mr. *Ball* on the Covenant pag. 73.) doe justifie as the Passive qualification of the subject capable of Justification. See *Calvin* on *Luke* 1. 6. The common assertion then [*That good Works do follow Justification, but not go before it*] must be understood, or it is false, viz. Actuell obedience goeth not before the first moment of Justification, But yet it is as true, 1. That the taking of Christ for our Lord, and so delivering up our selves to his Government (which is the subjection of the heart, and resolution for further obedience, and indeed an essentiall part of Faith) doth in order of nature goe before our first justification. 2. That Actuell Obedience (as part of the Condition) doth in order of Nature goe before our Justification.

justification as continued and confirmed. For though our Marriage contract with Christ doe give us the first possession, yet it is the Marriage faithfulness and duties, which must continue that possession. 3. That perseverance in faithful obedience doth both in nature and time go before our full, compleat and finall Justification; and that as part of the Condition of obtaining it. *If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 Joh. 1. 7. So Isai. 1. 16. 17. 18. 19. Wash you; make you clean; put away the evil of your doings; cease to do evil; learne to doe well, &c. Come now, &c. though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be like wool, So Ezek. 33. 14. 15. 16. & 18. 21. 22.* Neither let any object, that this is the Law of works: For certainly that hath no promises of forgivenesse: And though the
discove-

discoveries of the way of Justification be delivered in the old Testament, in a more dark and Legal language then in the New ; yet not in termes contradictory to the truth in the New Testament. Thus you may see, in what sence it is that Christ will judge men according to their Works : and will say, *Come ye blessed of my Father, inherit the kingdom, &c. For I was hungry, and ye fed me, &c. Well done, good and faithfull Servant, thou hast been faithfull in few things ; I will make thee Ruler over many things : Enter thou into the joy of thy Lord,* Matth. 25.

For being made perfect, he became the Author of Eternall salvation to all them that obey him, Hebr. 5. 9. Of whom it shall be said, when they are glorified with him : *These are they that come out of great tribulation, and have washed their robes in the blood of the Lambe, and made them white: Therefore are they before the throne*

*throne of God, and serve him day
and night in his temple ; and he
that sitteth on the throne shall
dwell among them, Revel. 7.14.15.*

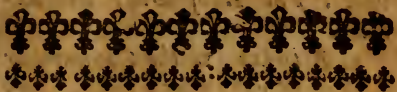
To whom be Glory for ever.

Amen,

My dear Sir,
I have the honor to acknowledge
the receipt of your letter of the
10th inst. and in reply to inform
you that the same has been
forwarded to the proper
authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
J. M. Smith
Secretary to the Board of
Trade and Commerce
London

I am, Sir, very respectfully,
Your obedient servant,
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REader, because an exact Index would contain a great part of the Book, I shall omit it : and instead of it, I here lay thee down some of the chief Distinctions; upon which this Discourse dependeth; desiring thee to understand them, and keep them in memory.

You must distinguish,

1. **B**etwixt Gods Decretive or Purposing Will : And his Legislative or Preceptive Will. The 1. is his Determining of Events.

vents. The 2. of Duty and Reward.

2. Betwixt 1. the Covenant or Law of Works, which saith, Obey perfectly, and Live; or sin, and Dye. 2. And the Covenant or Law of Grace, which saith, Beleeve, and be saved, &c.

3. Betwixt the two parts of each Covenant: viz. 1. The primary, discovering the duty in Precepts, and prohibiting the Sin. 2. The secondary, discovering the Rewards and Penalties, in Promises and Threatnings.

4. Betwixt a two-fold Righteousnes of one and the same Covenant. 1. Of perfect Obedience, or performance of the Condition. 2. Of suffering, or satisfaction for disobedience, or non-performance, which maketh the Law to have nothing against us, though we disobeyed. See Pemble. of Justification, pag. 2. Our Legal Righteousnes is of this last sort, & not of the first. Both these sorts of Righteousnes are not possible to be found in a-

ny one person, except Christ, who had the former Righteousness as his own, (incommunicable to us in that form) The 2. he had for us, as he was by imputation a sinner: And so we have it in, or by him. Mark this.

5. Betwixt two kinds of Righteousness, suitable to the two Covenants and their Conditions. 1. Legall Righteousness, which is our Conformity, or satisfaction to the Law. 2. And Evangelical Righteousness, which is our Conformity to the new Covenant. Note, that 1. Every Christian must have both these. 2. That our Legal righteousness is onely that of Satisfaction: but our Evangelical is only that of Obedience, or performance of the Condition. 3. That our Legal Righteousness is all without us in Christ, the other in our selves.

6. Betwixt Evangelicall Righteousness, improperly so called, viz. because the Gospel doth reveale and offer it. This is our Legal righteousness in Christ. 2. And Evange-

lical righteousness properly so called viz. Because the new Covenant is the Rule to which it is conformed. This is our performance of the new Covenants Conditions.

7. Betwixt the Life or Reward in the first Covenant: viz. Adams paradise happiness. 2. And the Life of the second Covenant; Which is, Eternal glory in heaven.

8. Betwixt the death or curse of the old Covenant, which is opposite to its reward: This onely was laid on Christ, and is due to Infants by nature. 2. And the death of the second Covenant, opposite to its life, called the second death, & far sorer punishment. This finall unbelievers suffer.

9. Betwixt sins against the first Covenant: For these Christ died. 2. And sins against the second Covenant; For these he dyed not.

10. Betwixt sinning against Christ and the Gospel, as the object of our sin only: So Christ died for them. 2. And sinning against the new Covenant as such, or as a threatening Law: So Christ dyed not for them.

11. Betwixt delaying to perform the conditions of the new Covenant. This is not threatned with death. 2. And final non-performance. This is proper violation of the Covenant, and a sin that leaveth no hope of recovery.

12. Betwixt paying the proper debt of obedience (as Christ did himself,) or of suffering (as the damned do.) 2. And satisfying for non-payment; as Christ did for us.

13. Betwixt repealing the Law or Covenant (which is not done) 2. And relaxing it or dispensing with it (which is done.)

14. Betwixt relaxation or dispensation in the proper subject and circumstances of the Penalty. This is done in removing it from us to Christ. 2. And dispensing with the Penalty it self. This is not done; for Christ did bear it.

15. Betwixt the change of the Law: 2. And of the sinners relation to the Law.

16. Betwixt the Lawes forbidding

and condemning the sin : (so it doth still.) 2. And its condemning the sinner : (So it doth not to the justified, because Christ hath borne the curse.)

17. Betwixt the Precepts as abstracted from the Covenant termes, (Which really they are not at all) 2. And as belonging to the severall Covenants.

18. Betwixt perfection of Holinesse (Which is a quality.) This is not in this life. 2. And Perfection of Righteousness, (which is a Relation:) This is perfect, or none at all.

19. Betwixt recalling the Fact, or the evil of the Fact, or its desert of punishment. These are never done, nor are possible. 2. And removing the dueness of punishment from the Offendor. This is done.

20. Betwixt Pardon and Justification Conditional, which is an immediate effect of Christs Death and Resurrection, or rather of the making of the new Covenant. 2. And Pardon and Justification Absolute, When

when we have performed all the Conditions.

21. Betwixt Conditional Pardon and Justification, Which is only Potential. (Such is that which immediately followeth the enacting of the new Covenant to men before Faith, or before they have sinned.) 2. And Conditional Justification, which is actual, and of which the person hath true possession, such is our Justification after Faith, till the last Judgment, which is ours actually, but yet upon condition of perseverance in Faith and sincere Obedience.

22. Betwixt Pardon and Justification, as they are Immanent Acts in God, (improperly, and without Scripture, called Pardon or Justification) 2. And Pardon & Justification, as they are Transient Acts, performed by the Gospel Promise as Gods Instrument. This is the true Scripture Justification.

23. Betwixt Justification in Title and Sence of Law, (which is in this Life.) 2. And Justification in Sen-

sentence of the Iudg, (which is at the last Iudgment.)

24. Betwixt justifying us against a true Accusation, (as of breaking the Law.) Thus Christ justifieth us; and here it is that we must plead his Satisfaction. 2. And justifying us against a false Accusation, (as of not performing the Conditions of the Gospel.) Here we must plead not guilty, and not plead the Satisfaction of Christ.

25. Betwixt the Accusation of the Law, (from which Christ doth justifie believers.) 2. And the Accusation of the Gospel or new Covenant, for not performing its Conditions at all, (from which no man can be justified, and for which there is no sacrifice.)

26. Betwixt those Acts which recover us to the state of Relation which we fell from; that is, Pardon, Reconciliation and Justification. 2. And those which advance us to a far higher state, that is, Adoption and Union with Christ.

27. Be-

27. Betwixt our first Possession of Justification, (which is upon our contract with Christ or meer Faith.)

2. And the Confirmation, Continuation and Accomplishment of it, (whose Condition is also sincere Obedience and Perseverance.)

28. Betwixt the great summary duty of the Gospel to which the rest are reducible: which is Faith.

2. And the Condition fully expressed in all its parts, whereof Faith is the Epitome.

29. Betwixt the word [Faith] as it is taken Physically, and for some one single Act: 2. And as it is taken Morally, Politically and Theologically here; for the receiving of Christ with the whole soul.

30. Betwixt the Accepting of Christ as a Saviour only, (which is no true Faith, nor can justify.)

2. And Accepting him for Lord also (which is true Justifying Faith.)

31. Betwixt the foresaid Receiving of Christ himself in his Offices (which is the Act that Justifieth:)

2. And

2. And Receiving his Promises and Benefits, (a consequent of the former:) Or betwixt accepting him for Justification; 2. And beleiving that we are justified.

32. Betwixt the Metaphysical Truth of our Faith: 2. And the Moral Truth.

33. Betwixt the Nature of the Act of Faith, which justifieth, or its Aptitude for its office (which is, its receiving Christ:) 2. And the proper formal Reason of its Justifying power, (which is, because it is the Condition upon which God will give us Christs Righteousness.)


34. Betwixt Works of the Law (which is perfect Obedience:) 2. And Works of the Gospel Covenant (which is Faith and sincere Obedience to Christ that bought us.)

35. Betwixt Works of the Gospel used as Works of the Gospel, i.e. in subordination to Christ, as Conditions of our full Justification and Salvation by him. 2. And Works commanded in the Gospel used as Works of the Law,

Law, or to legal ends, viz. to make up in whole or in part our proper legal Righteousness; and so in opposition to Christs Righteousness, or in co-ordination with it. In the first sence, they are necessary to Salvation: In the second, Damnable.

36. Betwixt receiving Christ and loving him as Redeemer (which is the Condition it self:) 2. And taking the Lord for our God and chief Good, and loving him accordingly; Which is still implied in the Covenant as its End and Perfection; And so as more excellent then the proper Conditions of the Covenant.

Glory to God in the highest, and on Earth Peace; Good-will towards men, Luk. 2. 14



Postscript.

WHereas there is in this Book an intimation of something which I have written of *Universal Redemption*, Understand, that I am writing indeed a few pages on that subject onely by way of Explication, as an Essay for the Reconciling of the great differences in the Church thereabouts: But being hindered by continual sickness, and also observing how many lately are set a work on the same subject, (as *Whitfield, Stalham, Howe, Owen*, and some men of note that I hear are now upon it,) I shall a while forbear, to see if something may come forth which may make my endeavor in this kinde useles, and so save me the labor: Which if it come not to pass, you shall shortly have it, if God will enable me.

Farewel.

AN
APPENDIX

to the fore-going

TREATISE;
BEING

An Answer to the
Objections of a Friend
concerning some Points
therein contained.

And at his own Desire annexed for
the sake of others that may have the
same thoughts.

Zanchius in Philip. 3. 13.

*what can be more pernicious to a Student. yea
to a Teacher, then to think that he know-
eth all things, and no knowledg can be
wanting in him; For being once puffed up
with this false opinion, he will profit no
more. The same is much truer in Christi-
an Religion, and in the Knowledg of
Christ.*

Rom. 3. 25.

*Whom God hath set forth to be a propitiation,
through Faith in his blood, for Remission
of sins that are past, through the forbear-
ance of God.*

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READER,

THe disorder of
the Interrogati-
ons and Objections,
which extorted from
me this whole Treatise
by pieces one after an-
other, hath caused me
(an unfeigned lover of
method) to give thee
such a disorderly, im-
methodical Miscella-
ny. Also the quality of
these Objections hath
occasioned me to an-
swer many things tri-
vial, whilst I know

more difficult and
weighty points are o-
verlooked: these things
need no excuse; but this
information; That I
was to follow & not to
lead: and that I write
only for those who know
less than my self; if
thou know more, thank
God, and joyn with me
for the instruction of
the ignorant, whose in-
formation, reformation
& salvation, and ther-
by Gods glory is the top
of my ambition. R.B.




AN
ANSWER
to some

Objections & Questions
OF

One that perused this small
TRACTATE before it went to
the Press.

*The sum of the Objections is as
followeth.*

- I.  T seemeth strange to
me, that you make
the death which the
first Covenant did
threaten to be only
in the everlasting suffering of soul se-
parated from the body, and that the
body should be turned to earth, and
A a 3 suffer

suffer no more but the pains of death; and consequently not whole man, but only part of him should be damned?

2. Though you seem to take in the Active Righteousness of Christ with the Passive into the work of Justification, yet it is on such grounds, as that you do in the main agree with them who are for the Passive Righteousness alone, against the stream of Orthodox Divines?

3. I pray you clear to me a little more fully in what sence you mean, that no sin but final unbelief is a breach or violation of the new Covenant, and how you can make it good, that temporary unbelief, and gross sin is no violation of it, seeing we Covenant against these?

4. Whether it will not follow from this doctrine of yours, that the new Covenant is never violated by any; for the regenerate do never finally and totally renounce Christ, and so they violate it not; and the unregenerate were never truly in Covenant,

Covenant, and therefore cannot be said to violate the Covenant which they never made?

5. How you will make it appear, that the new Covenant is not made with Christ only?

6. How make you Faith and Repentance to be conditions of the Covenant on our part, seeing the bestowing of them is part of the condition on Gods part: Can they be our conditions and Gods too?

7. Seeing God hath promised us these which you call conditions, is not the Covenant therefore rather absolute, and more properly a promise?

8. In making a general Covenant to all, you bring wicked men under promise, whereas all the promises are Yea and Amen in Christ, and so belong only to those in Christ: I find no promise in Scripture made to a wicked man.

9. May you not else as well give the seals to wicked men as the Covenant? Except you will evade as

Mr *Blake*, and say the Sacrament seal but conditionally ; and then let all come that will.

10. How can you make it appear, that [*Do this and live*] is not the proper voyce of the Covenant of Works ? Or that according to the new Covenant we must act for life, and not only from life ; or that a man may make his attaining of life the end of his work, and not rather obey only out of thankfulness and love ?

11. Why do you single out the book called, *The marrow of modern Divinity* to oppose in this point ?

12. Seeing you make faith and covenanting with Christ to be the same thing ; do you not make him to be no real Christian that never so-covenanted ? and consequently him to be no visible Christian who never professed such a Covenant ? and so you bring in a greater necessity of publique covenanting, then those who are for Church-making Covenants ?

13. Do you not go against the stream

stream of all Divines, in denying the proper act of Faith, as it justifieth, to be either Recumbency, Affiance, Perswasion, or Assurance? but placing it in Consent or Acceptance?

14. Do you not go against the stream of all Divines, in making the Acceptance of Christ for Lord, to be as properly a justifying act as the accepting him for Saviour, and all that you may lay a ground work for Justification by Gospel Obedience or Works; so do you also in making the Acceptance of Christs Person and Offices to be the justifying act, and not the receiving of his Righteousness and of pardon?

15. How can you reconcile your Justification by Works with that of *Rom. 3.24. & 4.4,5,6*?

16. I desire some satisfaction in that which *Maccovius*, and Mr *Owen* oppose in the places which I mentioned.

The Answer.

TO the first Objection about the death threatened in the first Covenant, I answer: 1. I told you I was not peremptory in my opinion, but inclined to it for want of a better. 2. I told you, that the Objections seem more strong which are against all the rest, and therefore I was constrained to make choice of this, to avoid greater absurdities, then that which you object. For, 1. If you say that *Adam* should have gone quick to Hell, you contradict many Scriptures, which make our temporal death to be the wages of sin. 2. If you say that He should have dyed, and rose again to torment: 1. What Scripture saith so? 2. When should He have risen? 3. You contradict many Scriptures, which make Christ the Mediator, the only procurer of the Resurrection. 3. If you say,

say, He should have lived in perpetual misery on earth, then you dash on the same Rock with the first opinion. 4. If you say, He should have dyed only a temporal death, and his soul be annihilated, then 1. you make Christ to have redeemed us only from the grave, and not from hell, contrary to *1 Thes. 1. 10. Who hath delivered us from the wrath to come.* 2. You make not hell, but only temporal death, to be due too, or deserved by the sins of believers, seeing the Gospel only (according to this opinion) should threaten eternal death, and not the Law; but the Gospel threateneth it to none but unbelievers. You might easily have spared me this labour, and gathered all this Answer from the place in the book where I handled it; but because other Readers may need as many words as you, I grudg not my pains.

TO your second Objection about Christs active and passive Righteousness;

teousness : You should have overthrown my grounds, and not only urge my going against the stream of Divines : As I take it for no honor to be the first in venting a new opinion in Religion, so neither to be the last in embracing the truth : I never thought that my faith must follow the major vote ; I value Divines also by weight, and not by number ; perhaps I may think that one *Pareus*, *Piscator*, *Scultetus*, *Alstedius*, *Capellus*, *Gataker*, or *Bradshaw*, is of more authority then many Writers and Readers : View their Writings, and answer their Arguments, and then judg.

TO your third, about the violation of the Covenant, I shall willingly clear my meaning to you as well as I can, though I thought what is said had cleared it. The 34 Aphorism (which is it you object against) doth thus far explain it, 1. That I speak of Gods Covenant of Grace only,

only, or his new Law, containing the terms on wch men live or dye. 2. That by [violation] I mean the breaking or non-performance of its conditions, or such a violation as bringeth the offender under the threatning of it, and so maketh the penalty of that Covenant breaking due to him. 3. I there tell you, that the new Covenant may be neglected long, and sinned against objectively, and Christs Commands may be broken, when yet the Covenant is not so violated. The Tenor of the Covenant methinks should put you quite out of doubt of all this, which is [*He that believeth shall be saved, and he that believeth not shall be damned.*] The unbelief and rebellion against Christ, which the godly were guilty of before believing, is a neglect or refusal of the Covenant; and I acknowledg that all that while they were in a damnable state, that is, in a state wherein they should have been damned; if they had so dyed; for then their unbelief had been final.

But

But your doubt may be, whether they did not deserve damnation while they were in their unbelief for resisting Grace?

I answer you as before : 1. I look upon no punishment as deserved, *in sensu forensi*, in the sense of the Law, but what is threatened by that Law: Now you may easily resolve the Question your self, Whether the new Covenant do threaten damnation to that their unbelief? If they believe not at all before death, it pronounceth them condemned, otherwise not. 2. Yet might they in this following sense be said to deserve the great condemnation before they obeyed the Gospel, *viz.* as their unbelief is that sin for which the Gospel condemneth men, wanting nothing but the circumstance of finality or continuance to have made them the proper subjects of the curse ; and it was no thanks to them that it proved not final ; for God did make them no promise of one hour of time and patience, and therefore it was meerly his

his mercy in not cutting them off, which made their unbelief not to be final and damning: Many a man that lived not half so long in rebellion, did yet prove a final condemned rebel; so that they did deserve, that God in the time of their infidelity should have cut off their lives, and so have let their infidelity be their destruction. But supposing that God would not so cut them off, and so their unbelief should not be final, (which is the case,) and so they are condemned or threatened by none but the first Law or Covenant which Christ did satisfie: But as for the second Law or Covenant it condemneth them not, so that Christ need not bear the condemnation of that Covenant for them; for He doth not fetch any man from under the condemning sentence of it, but only in rich mercy to his chosen He doth prevent their running into that condemnation, partly by hearing with them in patience, and continuing their lives, (for into the hands of the purchaser

purchaser are they wholly committed,) and partly by prevailing with them to come in to him by the efficacy of his Word and Spirit ; so that considering them as unbelievers who were to be converted, and so they were neither the proper subjects of the Promise of the new Covenant, nor of the threatening and condemnation of it : Promise they had none, but conditional, such as they had not received, and so were never the better for; and so they were without the covenant, & without hope, and without God, and strangers to all the privileges of the Saints : But yet not those to whom the Law or Covenant saith, You shall surely dye, except they had been such as should never have believed : And for that wrath (*Eph. 2.3.*) which they were children of by nature, it must needs be only the wrath or curse of the first violated Covenant, and not the wrath or curse of the second ; for no man is by nature a child of that.

But I perceive you think it a
strange

strange saying, that a man by the greatest, grossest actual sin may not be said to violate this Covenant, so as to incur its curse, but only for final unbelief: Do not the godly sometimes break Covenant with Christ?

Ans. I have two things to say to the helping of your right understanding in this, viz. a two-fold distinction to minde you of, which you seem to forget. 1. Either the gross sins, which you speak of, are such as may stand with sincerity of heart, or such as cannot: If they be sins of really godly men, then certainly they violate not the Covenant, so as to make them the subjects of its curse: For the Covenant saith not; He that sinneth shall be damned; nor he that committeth this, or that great sin, shall be damned: But, he that beleeveth not shall be damned.

Object. But is not this Antinomianism, which you so detest? Is it not said, that no whoremonger, or
unclean

unclean person, or covetous person, &c. shall enter into the Kingdom of Christ, or of God? *Rev.* 21. 8. & 22. 15. & *Eph.* 5. 5. that for these things sake cometh the wrath of God upon the children of disobedience?

Ans. I pray you remember that I have already proved, that Faith is the consenting to Christs Dominion and Government over us; or the accepting of him for our Lord, that we may obey him, as well as for our Saviour, that we may have affiance in him: And consequently Unbelief (in this large sence in which the Gospel useth it in opposition to that faith which is the condition of the Covenant) containeth in it all Rebellion against Christs Government: I could prove this to you out of many plain Scriptures, but the plainness of it may spare me that labor: Even in the Text objected, the word translated [*Children of disobedience*] doth signifie both *Unbelief* and *Disobedience*; or obstinate, unperswadenable

able men, that will not be perswaded to beleeve and obey: *2 Theff. 1. 8.* Christ shall come in flaming fire to render vengeance to them that obey not his Gospel: Certainly those are unbelievers. Or if you will have it plainly in Christs own words, what is the damning sin opposed to Faith, see it in *Luk. 19. 27.* *But those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me.* It is not then for every act of those fore-mentioned sins that the everlasting wrath of God doth come upon men; for then what should become of *David, Noah, Lot, Mary Magdalen*, and all of us? But it is for such sins as do prove and proceed from a considerate wilful refusal of Christs Government, or an unwillingness that he should reign over us: and that not every degree of unwillingness, but a prevailing degree, from whence a man may be said to be one that would not have Christ reign, &c. Because this is real unbelief it self, as
opposite

opposite to that Faith which is the condition of Life, which is the receiving of Christ for Lord as well as Saviour.

Yet it is true, that temporal judgments may befall us for particular sins; as also, that each particular sin doth deserve the eternal wrath which the first Covenant doth denounce; but not (in a Law-sence) that which is denounced in the second Covenant. Every great fault which a Subject committeth against his Prince, is not capital, or high Treason. Every fault or disobedient act of a Wife against her Husband doth not break the Marriage Covenant, nor loose the bond: but only the sin of Adultery (which is the taking of another to the marriage bed, or the choosing of another husband) and actual forsaking the Husband, or renouncing him.

And you need not to fear lest this doctrine be guilty of Antinomianism: For their Error (which many of their adversaries also are guilty of

of) lieth here ; That not understanding, that receiving Christ as Lord is an essential act of justifying Faith, nor that the refusal of his Government is an essential part of damning unbelief ; they do thereupon acknowledge no condition of Life, but bare Belief in the narrowest sence ; that is, either Belief of Pardon, and Justification, and Reconciliation, or Affiance in Christ for it : so also they acknowledge no proper damning sin , but unbelief in that strict sence as is opposit to this faith ; that is the not beleeving in Christ as a Saviour.

And upon the common grounds who can choose but say as they, that neither drunkenness, nor murther, nor any sin, but that unbelief doth damn men, except he will say that every sin doth ; and so set up the Covenant of Works, and deny his very Christianity, by making Christ to dye in vain : so great are the inconveniences that follow the ignorance of this one point, That justifying

fyng faith is the accepting of Christ for Lord and Saviour ; and that sincere obedience to him that bought us, is part of the condition of the new Covenant.

I have been sorry to hear some able Divines, in their confessions of sin, acknowledging their frequent violation of this Covenant ; yea, that in every sinful thought, word or deed they break the Covenant which they made in Baptism. Did ever any sober man make such a Covenant with Christ, as to promise him never to sin against him ? Or doth Christ call us to such a Covenant ? Doth his Law threaten, or did we in our Covenant consent, that we should be condemned if ever we committed a gross sin ? I conclude therefore, that those sins which do consist with true faith, can be no breaches of the Covenant of Grace ; For else (Faith being the condition) we should both keep it, and break it, at the same time.

2. But all the doubt is about the
sins

sins which are inconsistent with Faith. Those are either, 1. Disobedience to the Law of Works; (but that cannot violate the Covenant of Grace as such.) 2. Or else Refusal of Christ by Rebellion and Unbelief privative, (for of negative unbelief I will not speak:) And that Refusal is either, 1. Temporary, (of that I have spoken already:) Or, 2. Final (and that I acknowledg is the violation of the Covenant.)

Perhaps you will object, That the sin against the Holy Ghost also is a damning sin, and so a breach of the Covenant. To which I answer, Final Unbelief is the *Genus*, and hath under it these three sorts. 1. Ordinary final Unbelief, *viz.* against Ordinary means. 2. The sin against the Holy Ghost. 3. Total Apostacy: All these are unpardonable sins.

I have in another Treatise adventured to tell you my judgment concerning the sin against the Holy Ghost, *viz.* That it is when a man will not beleeve in Christ notwithstanding

standing all the testimonial miracles of the Holy Ghost, which he is convinced *de facto* were wrought, but yet denyeth the validity of their Testimony. This is the unpardonable unbelief, because uncureable: for it is the last or greatest Testimony which Christ will afford to convince the unbelieving world; and therefore he that deliberately refuseth this, and will not be convinced by it, is left by God as a hopeless wretch. So that the sin against the Holy Ghost is but a sort of final unbelief. Lay by your prejudice against the singularity of this interpretation, and exactly consider what the occasion of Christs mentioning this sin was, and what was the sin which those Pharisees did commit, and then judg.

Lastly, For the sin of total Apostacy, I confess it is the most proper violation of the Covenant, not only as it is a Law and Covenant offered, but also as it is a Covenant entered and accepted. But it is unbelief which

which Apostates do fall to ; for it is only an explicate or implicate renouncing of Christ either as Lord or Saviour, or both, which is the unpardonable sin of Apostacy, which is called [*falling away*] (that is, from Christ and the Covenant,) and *crucifying the Son of God afresh, and putting him to open shame*, Heb. 6. 6. And which is called Heb. 10. 26, 29. [*sinning wilfully,*] (that is, considerate, resolved rejecting Christ, or refusing his Government,) and so called [*treading under foot the Son of God, and counting the blood of the Covenant, wherewith they were sanctified, an unholy thing, and doing despite to the Spirit of Grace.*] As the nature of this Apostacy lyeth in returning to infidelity, so being Total it is always also Final ; God having in his just Judgment resolved to withhold from all such the grace that should recover them ; and so this is a sort of final unbelief.

A second distinction, which I must here mind you of, is, betwixt 1. the

main Covenant of Grace: and 2. Particular, subordinate, inferior Covenants, which may be made between God and a believer. The former is not violated, but as I have shewed before: The latter is ordinarily broken by us. If any man make a vow like *Saul* s or *Jephtha* s, he may break it possibly, and not be damned, but recover by repentance. If in your sickness, or other affliction, or at Sacrament, or on days of Humiliation, or Thanksgiving, you should Covenant with God to forsake such a sin, or to perform such a duty, to mend your lives, to be more holy and heavenly, &c. this Covenant you may perhaps break, and yet recover. And of such Covenants it is that I mean, when in confession I do bewail my Covenant-breaking with Christ, and not of the main Covenant of Grace; for then I should confess my self a total irrecoverable Apostate. The Covenant which ought to be made with Christ in Baptism, and which Baptism is the professing sign and seal

seal of, is the main Covenant of Grace; Therefore is there no use for re-baptizing, because such Apostacy is an uncureable sin.

So you see what Covenant it is that the godly break, and what breach it is that they use to confess.

To the fourth Objection.

Y Our fourth Objection [that from this doctrine it will follow, that the Covenant is never broken] is easily answered. 1. I think it is true, that the regenerate do never break the Covenant: But yet the breach in it self, and in respect of our strength is more then possible; and the controversie *de eventu* will hold much dispute. *Austin* seemeth to me to be of this opinion, That there are some effectually called that yet may fall away, but the elect cannot; so that he distinguisheth of calling according to purpose

or election, (and that he thinketh cannot be lost,) and calling not following election, (which he thinketh may be lost,) so that he placeth not the difference in the calling, but in the decree. I do not recite this as assenting to it ; nor yet can I assent to them, who make the very nature of Grace to be immortal, and from thence do argue the certainty of perseverance. I think to be naturally Immortal is Gods Prerogative, and properly incommunicable to any creature: Even Angels, and souls of men are Immortal only from the will and continued sustentation of God ; and if God did withdraw his hand, and not continually uphold it, the whole Creation would fall to nothing, much more the quality of holiness in the soul : To subsist of himself without continual influx from another, is proper to God, the first, natural, necessary, absolute, Independent Being : Yet I acknowledg, that when God will perpetuate any Being, he fitteth the nature of it accordingly, & maketh it
more

more simple, pure, spiritual, and less subject to corruption. But yet to say, that therefore it is of a Nature Immortal, or that cannot dye, I think improper: But I know Philosophers and Divines do think otherwise, and therefore I do dissent, *quasi coactus & petit à veniâ.* 2. But whether the Regenerate may break the Covenant or not, certain I am the unregenerate may and do: And whereas you object, [*That they were never in Covenant, and therefore cannot be said to break it:*] I must desire you, besides the former distinctions, to remember these two more. 1. Betwixt the Covenant as promulgate, and only offered on Gods part. 2. And the Covenant as accepted and entered by the sinner. The former is most properly called, The Law of Christ, or new Law, as containing the conditions of our salvation or damnation; yet it is properly also and frequently in Scripture called a Covenant, (though not in so full a sense as the latter,) because

it containeth the substance or matter of the Covenant, and expresseth Gods consent, so we deny not ours; and also because the great prevailing part in it is Mercy and Promise, and the Duty so small and light in comparison of the said Mercy, that in Reason there should be no Question of our performance: And so Mercy obscuring or prevailing against Judgment, it is more frequently called a Covenant and Gospel then a Law; yet a Law also most properly it is, and oft so called. Now then that the Covenant in this sense may be broken, is no question: God hath said, *He that believeth shall be saved, and he that believeth not shall be damned.* Doth not he that never believeth break this Law or Covenant, and incur the penalty? So that men that never accept the Covenant, do thus break it by their refusal, and so perish.

2. You must distinguish betwixt
1. The Covenant accepted heartily and sincerely, 2. Or not heartily and
fin-

sincerely : And so I answer you ,
Though unregenerate men did never
sincerely covenant with Christ, and
so are not in Covenant with him as
the Saints are, yet they do usually
Covenant with him, both with their
mouths, by solemn profession, ac-
knowledging and owning him as
their Lord and Saviour, and also by
their external submitting to his
Worship and Ordinances; and taking
the seals of the Covenant, and also
in some kind they do it from their
hearts, (though not in sincerity.)
Either they do it 1. Rashly, and not
deliberately ; Or 2. they do it out of
fear, as a man that is in the hands of
a conquering enemy, that must yield
to his will to prevent a worse incon-
venience, though he accounteth it an
evil which he is forced to, and had ra-
ther be free if he might, and doth
covenant, but with a forced will,
partly willing (to avoid greater mi-
sery) and partly unwilling. 3. Or else
they keep secret reservations in their
hearts, intending (as a man that as a

foresaid covenanteth with the conqueror,) to break away as soon as they can, or at least to go no further in their obedience then will stand with their worldly happiness or hopes, (though these reservations be not expressed by them in their Covenant.) 4. Or else they mistake Christ, and the nature of his Covenant, thinking he is a Master that will let them please the flesh, and enjoy the world and sin, and understand not what that Faith and Holiness is which his Covenant doth require, and so they are baptized in-to they know not what, and subscribe to they know not what, and give up their names to they know not who; and then when at last they find their mistake, they repent of the bargain, and break the Covenant; or else never discerning their mistake, they break the Covenant while they think that they keep it; or if they keep their own, they break Christs. All these ways men may enter Covenant with Christ, but not sincerely;

ly ; for sincere covenanting must be
1. Upon knowledg of the nature,
ends and conditions of the Cove-
nant. Though they may possibly be
ignorant of several Accidentals about
the Covenant, yet not of these Essen-
sentials, if they do it sincerely. 2. They
must Covenant deliberately, and not
in a fit of passion, or rashly. 3. They
must do it seriously, and not dissem-
blingly or flightly. 4. They must do
it freely and heartily, and not through
meer constraint and fear. 5. They
must do it intirely, and with resolu-
tion to perform the Covenant which
they make, and not with Reservati-
ons, giving themselves to Christ by
the halves, or reserving a purpose to
maintain their fleshly interests. 6. And
they must especially take Christ a-
lone, and not joyn others in office
with him, but renounce all happi-
ness save what is by him, and all Go-
vernment and Salvation from any
which is not in direct subordination
to him. Thus you see that there is a
great difference betwixt covenant-

ing sincerely, and covenanting in hypocrisie and formality; and so betwixt Faith and Faith. Which I have opened to you the more largely, because I forgot to do it when I explained the Definition of Faith in that Aphorism, whereto you may annex it.

I conclude then, that multitudes of unregenerate men are yet in Covenant with Christ, though not as the Saints in sincere Covenanting, which I further prove to you thus: Those that are in Christ, are also in Covenant with Christ: But the unregenerate are in Christ; therefore, &c. That they are in Christ is plain, in *Joh. 15. 2, 6*. There are branches in Christ not bearing fruit, which are cut off, and cast away. So *Heb. 10. 29, 30*. They are sanctified by the blood of the Covenant, and therefore they were in Covenant in some sort. I suppose it would be but lost labour to recite all those Scriptures, which expressly mention wicked mens entering into Cove-

Covenant with God, and God with them, and their Covenant-breaking charged on them: you cannot be ignorant of these. Wherefore you see, that it is a common sin to violate the Gospel-Covenant.

To the fifth Objection.

Y Our fifth is a meer demand of my proof, That Christ is not the only person with whom God the Father entereth Covenant. Which Question I confess I am ashamed to answer: Nor can I tell what to say to you, but [*Read the Scripture*] Doth not the whole scope of it mention Gods Covenants with man? Turn over your whole Bible, and see whether it speak more of covenanting with Christ, or with us? Nor can I imagine what should make you question this, except it be because Mr *Saltmarsh* (or some such other) doth deny it. How could
Christ

Christ be the Mediator of the Covenant, if it were to himself, and not to us, that the Covenant were made? I know Dr *Preston* and other orthodox Divines do affirm, That the Covenant is made primarily with Christ, and then with us: But I confess I scarce relish that form of speech: For it seemeth to speak of one and the same Covenant; and then I cannot understand how it can be true. For is this Covenant made with Christ? [*Believe in the Lord Jesus, and thou shalt be saved; and if thou believe not, thou shalt be damned?*] This is the Covenant that is made with us: and who dare say, that this is made with Christ? Or is this Covenant made to Christ? [*I will take the hard hearts out of their bodies, and give them hearts of flesh, &c. I will be merciful to their transgressions, and their sins and iniquities will I remember no more?*] Had Christ, think you, a hard heart to cure? I know some think the latter clause belongeth to him first, and

and so to us ; viz. as he was a sinner by imputation, and so had our transgressions upon him : but very ignorantly : For was God merciful to him concerning the debt ? Did he not deal with him in rigorous Justice ? and upon the terms of the first severer Covenant ? and make him pay the uttermost farthing ? Sure the Covenant , whose curse Christ did bear, did know no mercy to transgressors.

Again, the Covenant is also a Law, and Christ himself is stiled the Law-giver ; therefore can he not be under the Law, or under the Covenant : He is not King and Subject too. Moreover (as I said before) he is the Mediator, and therefore not he to whom the Covenant is made. Perhaps you will say, was not *Moses* both ? To which I answer : 1. *Moses* was but a Typical improper Mediator. 2. *Moses* was in another respect a Subject to the Law whereof he himself was the Mediator ; as he was one that had a foul and

and body to save, or lose, upon the same terms with the rest of the people: But it was not so with our Lord Jesus; He was only a Mediator, as being a middle Person betwixt the offended Majesty, and the offending Subjects: But *Moses* was one of the offending Subjects, chosen out to supply the place of a true Mediator, as his Type. So that though *Moses* was both Mediator, and also a Subject to that Law and Covenant; yet it is not so with Christ. But the words, and tenor of the Covenant it self, are so plain an Argument, that I need to say no more.

Yet do I acknowledg that there are several Promises in the Scriptures made only to Christ: As *That he shall see of the travel of his soul, and be satisfied: and by his knowledg justifie many, Isai. 53. 10, 11. That the Heathen shall be given for his inheritance, and the utmost parts of the earth for his possession, &c. Psa. 2. But 1. These be*
not

not the Covenant made with us.
2. And for my part, I take it not to be any part of Gods Legislative Will, as it referreth to Christ, but only as it belongeth to us, as a prophesie, what God would do in the advancing of Christ and his Kingdom, and so of us; and so hath partly the nature of a promise to us also. For that which is commonly called the Covenant betwixt the Father and the Son, is part of Gods purpose or decree, rather then of his Law. The Covenant betwixt the Father and Son was from Eternity: So is not the Law, or Covenant written. The Divine Nature, which undertook the Mediatorship, could not be subject to Laws, or proper Covenants. Christ had no need of engagements from the Father by word or writing for his encouragement or confirmation. So that all the Promises to Christ in Scripture, are either meer Prophecies, or do also intimate some Promise to the Church; and so are written for our sakes

sakes, and also for the spreading of the Mediators Glory; but not for proper Covenant-ends betwixt the Father and him. And this interpretation Christ himself hath taught me, *John* 12.28,30. Christ prayeth to the Father to glorifie his Name, *viz.* in the Sons Death and Resurrection; He is answered by a voyce from Heaven, *I have glorified it, and will glorifie it*: Christ telleth the people that stood by, *That this voyce came not because of him, but for their sakes.*

I conclude therefore, That the Gospel-Covenant, properly and usually so called, is made betwixt God and man by the means of a Mediator, and so delivered to us in the hands of a Mediator; and may also fitly be said to be betwixt Christ and us: But not properly that it is betwixt the Father and the Son: Much less is the Son the only person covenanted with. God doth indeed give up the World to Christ; and more especially the Elect to be saved by

by him: But these are not the work of a written or temporary Covenant, but of an eternal Decree.

To the sixth and seventh Objections.

THe same Answer will serve to your sixth and seventh Questions; *viz.* How Faith and Repentance are both promised of God, and required of us? Can they be his conditions and ours too? And then whether the new Covenant be not absolute?

I told you before that the Scripture mentioneth two sorts of Covenants, absolute and conditional. The Absolute Covenant is found in *Ezek.* 11. 17, 18. *Jer.* 31. 31, 32, 33, 34. *Jer.* 32. 37, 38, 39, 40, 41, 42. and mentioned by the Apostle in *Heb.* 8. 10. Concerning this Covenant you must understand, that as in the first promise of it here by the Prophets, it seemeth to be made to the particular Nation

Nation of the Jews, and is joyned with the promise of their temporal Restauration ; so some do question, whether it be yet to them fulfilled ? or whether it be not a promise of some extraordinary permanent happiness which they shall receive at their last and great deliverance by the Messias ? (whether by coming personally to reign among them, or not, I now dispute not.) Yet as the Apostle in *Heb.* 8. 8, 9. doth extend it further then to the Jews, so must we; but whether the Apostle mention it as an absolute promise, is a great doubt ; or whether he only respect the spirituality of the benefits, and so oppose the writing of the Law in our hearts, (which the new Covenant promiseth) to the writing of it in stone, and revealing mercy in the dark way of Ceremonies ? But yet, for my part, I think you may call it an absolute Promise : But then understand, that this is not the new Law or Covenant made with mankind, revealing to them their duties, and

and the terms on which they must live or dye: This is made to the elect only; this speaketh nothing of duty: No man can have any comfort by this Covenant, till it be performed to him, and till he have received the promised benefits; for no man till then can tell whether it be made for him, or not: It is made to the elect only; and no man can know himself to be elect, till he be sanctified, and when he is sanctified this promise is fulfilled; therefore the benefits of this promise are not to be received by Faith: for Faith is part of the promised Good, as it is contained in a new and a soft heart feminally; and therefore to receive this promise by Faith, were to believe, that we may receive grace and power to believe, then which what can be more absurd: No man therefore can say beforehand, that he shall have a new and soft heart, because God hath promised it; for he cannot know that it is promised to him: So that I conclude, that this is most pro-

properly but a prophesie what God will do, *de eventu*, as it hath reference to the parties on whom it shall be fulfilled, and so is the revealed part of Gods Purposing Will, and belongeth not at all to his Preceptive or Legislative Will, by which he doth govern, and will judg the world: But as it is revealed to the Church visible in general, and so in regard of the subject is indefinite, intended only to reveal the quality and spiritual excellency of the Mercy of the new Covenant procured by Christ, that so Christ may be honored, and men drawn to seek after, and entertain this precious Covenant, and not to stick to the old imperfect Dispensation; In this sence it belongeth to Gods Legislative Will: And in this sence I think it is that the Apostle to the *Hébrews* doth recite it; and not in the former sence, as it doth respect the particular persons that shall have it fulfilled, and so is an absolute Covenant to the unknown Elect.

But

But now the Covenant which is mentioned through the whole Gospel is of another kinde, [*He that beleeveth, shall be saved; and he that beleeveth not, shall be damned.*] This is frequently and plainly expressed, and not so darkly as the former: This is made to all the world, at least, who hear the Gospel: This is the proper new Law and Covenant, by which men must be judged, to justification or condemnation. This properly succeedeth in the place of the first Covenant, which saith [*Do this and live*]: And this is it which I stil mean, when I speak of the new Law or Covenant.

So that now I hope you can hence answer to both your own demands. To the 7. you see there is a Covenant absolute, and a Covenant conditional; but the last is the proper Gospel-Covenant. To the 6. you see, that in the absolute Covenant, or Prophecie, he promiseth faith & repentance (in promising his Spirit, and a new heart) to the elect, who are we know not who.

And

And in the conditional proper Covenant he requireth the same Faith and Repentance of us, if we will be justified and saved. So that, they are Gods part which he hath discovered that he will perform in one Covenant; and they are made our conditions in another.

Neither is there the least shew of a contradiction betwixt these: For in the absolute Covenant he doth not promise to make us Beleeve and Repent against our wills: Much less, that He, or Christ, shall Repent and Beleeve for us; and so free us from the duty: But that he will give us new and soft hearts, that we may do it our selves, and do it readily and willingly: which that we may do, he commandeth and perswadeth us to it in the conditional Covenant: not bidding us do it without his help; but directing us to the Father to draw us to the Son; and to the Son, as without whom we can do nothing; and to the Spirit, as the sanctifier of our hearts, and exciter of our Graces.

To

To the eighth Objection.

IN your eighth Question I observe several mistakes. 1. You observe not how ill it agreeth with the two former. For if the Covenant were only absolute, then it can be made to none but wicked men: and indeed the absolute Covenant is made to none other. Sure those that God doth promise to bestow new hearts upon, and soft hearts, have yet their old and hard hearts: (except it were meant of a further degree, and not of the first saving Grace.) 2. And as the absolute, so the great conditional Promise [*Beleeve and be saved*] is also made to ungodly men. Is not this spoken to Unbeleevers? Will you speak it to none but those who beleeve already? Were none of those Jews ungodly, to whom Peter saith *Act. 2. 39. The Promise is made to you and to your children?* But I have proved a little before, that

that not only as it is a Covenant offered of God, but also as it is a Covenant entered by them, even wicked men are within the Covenant.

2. Yet you say, that *[you nowhere find any promise to a wicked man.]* Why then you have found but a few of the Scripture promises. I have shewed you, that the absolute promise of a new and soft heart is made to wicked men, and the great conditional promise of the Gospel: Would you have particular examples? In *Gen. 4. 7.* there is to *Cain* a conditional promise of acceptance, and the donation of Superiority and Government. *Gen. 9. 11, 12.* There is a Covenant betwixt God and every living Creature. *Gen. 27. 39, 40.* *Isaac* is Gods mouth in blessing *Esau*: Were all the Israelites godly, to whom the Land of *Canaan* was promised and given? *1 Sam. 10. 4, 5, 6, 7.* There the Spirit of God and other favours are promised to *Saul*. *1 King. 11. 31, 32, 33, 38, 39.* There are promises to *Jeroboam*. How many score places
in

in the Psalmes and Prophets doe mention promises and Covenants of God to ungodly Israelites? If I should instance in all the promises made to *Ahab*, *Nebuchadnezzar*, *Cyrus*, *Darius*, &c. it would be tedious.

Object. But all these are rather Prophecies then Promises. *Answ.* If that which expresseth the engaging of the word and Truth of God to bestow good upon a man, be not a Promise, I would you would tell me what is. *Object.* These predictions doe onely declare what God will doe, but give no title to the mercy as a Promise doth.

Answ. Did not God give *Cain* a title to his Superiority and Government, and the Israelites Title to the Land of Promise? and so the rest.

Promises doe give Title to the thing promised; 1. Either full and absolute: 2. Or imperfect and conditionall. In the first sence we have title both by an absolute promise,

and by a Conditionall Promise, when we have performed the condition. In the latter sence, it giveth title to men that have not yet performed the condition.

Object. But these things which are given to wicked men, are not good to them, but evill; therefore it is not properly a promise. *Answer.* It is good in it selfe, and would be to them, but for their wilfull abuse. Shall mans sinnes make Gods promises and mercies of lesse value? God promised that Christ should come to his owne, the Jewes, (*Isa.* 53. *Mal.* 3. 1, 2, 3.) and yet his owne received him not, (*Iob.* 1. 11.) Shall we say therefore, that God threatned them with a Christ, rather then promised him? He promised and gave them both Prophets and Apostles; was it no promise or mercy, because they killed and persecuted them?

To conclude this, the Scripture expressly contradicteth your opinion, *Rom.* 9. 4. To the Israelites was the

the Adoption and Glory and Cove-
nants, and the service, and the Pro-
mises: And even to them for whom
Paul would have been accused:
So *Act.* 2. 39. And *Heb.* 4. 1. Take
heed lest a promise being made of
entring into his Rest, any of you
seem to come short of it. *Prov.*
1. 23, 24, 25. Christ prom seth the
foolish and the scorers, that he will
poure out his Spirit to them, if they
will turne at his reproofe. *Amos*
5. 4, 6. *Seek the Lord, and your soul*
shall live. *Isa.* 55. 6, 7. *Seek the Lord*
while he may be found; Call upon
him while he is neer: Let the wick-
ed forsake his way, and the unright-
eous man his thoughts, and let him
returne unto the Lord and he will
have mercy on him; and to our God,
and he will abundantly pardon.

Are not all these promises to
wicked men?

Object. But when they returne
and repent, they are not wicked.

Answ. But is not this conditionall
promise made to them before they
return?

Object. The Promise is onely to Beleevers, therefore not to all.

Answer. Either you speak of the making, or of the fulfilling of it: It is fulfilled onely to Beleevers, but it is made and offered to all that heare it, on condition of Beleeving, as is proved. *Object.* Beleeving is not

the condition of the promise, but onely the qualification of the persons to whom it is made. *Answer.*

This Objection hath more subtilty then sence: Is not Beleeving (in plaine English) a Duty required in the Promise by the free Promiser and Law-giver, of him to whom the Promise is made and sent, and that upon these termes, that if he performe it, the thing promised shall be his, otherwise it shall not? And is not this properly a condition required of the party if he will enjoy the thing promised? When you say [It is a qualification of the person to whom the Promise is made] you speak in the darknesse of ambiguity: For 1. Doe you meane it is a qua-

a qualification which he hath before the Promise is made to him? If so, I have proved the contrary already. Or is it his qualification afterward? so it is indeed: But not of all to whom it is made; but of all to whom it shall be fulfilled. Again, doe you meane an habituall qualification, or an Actuall? I doubt not, but you know it is the act of Faith which we dispute of: And what is the difference betwixt such an Active qualification, required on the termes before-mentioned, and a proper condition?

But I perceive that which you stick at, is, that the Promises are all Yea and Amen in Christ, and therefore are made to none but those in Christ.

Ans^r. It will be long before you will prove the Consequence. They are made onely on the ground of Christs undertaking, and he is the Mediator of them, and in him they are sure. But doth it therefore follow, that Christ dispenseth then to

none but those that are in him? Wicked men have benefits by Christ, even those that are not in him so much as by a visible profession: And why then may they not have some promises? Yet I know that Beleevers are oft called in Scripture, the Children, and Heires of the Promise. But to understand this, you must know, 1. That the Holy Ghost hath chiefly the respect to the Thing promised, and of that Beleevers are the onely Heires: If you also consider, that he speaks chiefly of the great Promises of Reconciliation, Remission, Sanctification, Adoption, glorification. 2. I told you before, that the promise before we performe the Condition doth give a remote, imperfect, loose title to the good promised: And so the wicked are children of promise. But the Promise when we have performed the Condition, (as also the absolute promises) doth give an immediate, proper, certain Title to the good

good promised, so that a man may say, it is mine : And thus onely the faithfull are the heires of the Promise: They onely have a propriety in the spirituall and speciall Mercies there promised. But a wicked Israelite may have propriety in his Inheritance, by vertue of Divine Promise and Donation. For Christ hath led captivity captive, and received gifts for men, even for the Rebellions, that the Lord might dwell among them, *Psal. 68. 18.*

To the 9. Objection.

YOUR 9. Objection is, That if I make the Covenant to belong to wicked men, I may as well give them the deale.

To which I answer you ; 1. You must meane onely the main Covenant of grace, and not inferiour

promises and Covenants: For the Sacraments are onely to seale to the maine Covenant. 2. As you must remember I distinguished betwixt the Covenant offered and the Covenant entred by mutuall consent; so must you distinguish accordingly betwixt two sorts of wicked men: 1. Open Infidels, who never accepted and consented to the offered Covenant. 2. Those who have consented and entred the Covenant, and listed their names in the roll of Christ: but yet not sincerely, unreservedly, entirely, as is necessary to salvation. To the former of these you may not give the seales: For they are not willing of them as such: And they are not to be forced upon any: Neither are the seales usefull till the accepting and entring of the Covenant.

But to the latter the seales are most properly to be given by the Minister, except they doe againe renounce Christ by word or deed, or by some grosse sin doe constrain

us to suspend their enjoyment of such priviledges while they are under tryall, and till they discover their repentance.

Quest. What doe you take for such a renouncing of their Covenant?

Ans. 1. When they shall in plaine terms renounce it, as Christians do that turn Turks.

2. When they renounce or deny any fundamentall Article of the Faith,

3. When they do (not through weaknesse, but) wilfully and obstinately refuse to yeeld obedience to Christ; for this is a renouncing of their subjection to him, which is an essentiall part of their Covenant and Faith; and it is a renouncing of his kingly Office, and so a renouncing of Christ, when they say, Hee shall not reigne over us. And though such may acknowledge him in words, yet in works they doe deny him, being disobedient, and to every good worke reprobate,

Tit. 1. 16. If therefore you shall deny the seales to any man that is thus in Covenant with Christ, before he doe thus disclaime his Covenant, you must doe it at your perill. Therefore you must not undertake to be the Judge of his sincerity in the Covenant, except hee plainly discover that he is not serious. Dare not you to assume Gods Prerogative of searching the heart, nor to dispence Gods seales upon your conjectures of the probability or improbability of mens sincerity. Neither must you deny the seales to them, for any smaller sin then as afore said: For as every sin is not a breach of Covenant, so every sin must not deny them the seales.

Object. Then we must not deny it to them for every grosse sin neither; seeing you affirme, that every grosse sinne breaketh not Covenant.

Ans. Yet because hee that liveth in known grosse sinne, cannot consent to the Kingly Office or Govern.

Government of Christ over him, therefore we have just cause to suspend the giving of the seales, and also of fellowship with him, while we try whether he did it through weaknesse or wilfulnesse.

Ob. But how shall we know that?

Ans. Christ hath lined us out the way: We must reprove him, and see whether he will heare and reforme; if he doe not, we must tell the Church, and so admonish and shame him publikely: If hee heare not the Church, we are to account him as a man without the Covenant, and so unfit for seales or communion.

Quest. But when shall I take him for one that will not heare the Church?

Ans. When hee will not be perswaded to confesse and bewaile his sinne, nor to give over the practice of it.

So that I doe considerately advise you (after long study of this point; and as cautelous

a proceeding as most have used)
(for you know my former Iudgement, and that I never administred the Sacrament, till within this year, and that I was then invited to it by an eminent wonder of providence)
I say, I advise you, to beware how you deny to men the scales, till you have tryed with them this way prescribed by Christ: Christ is free in entertaining, and so must wee; Christ putteth away none, but them that put away themselves; and then doth he call after them as long as there is hope of hearing, as one that is grieved at their destruction, and not delighted in the death of sinners, but had rather they would returne and live: And even thus must we do too. Laziness is the common cause of separation: when we should go with words of pity and love, and with teares beseech sinners to return to their duty, and shew them their danger; we neglect all this, to save us the labour and the suffering that sometime follows
this

this duty; wee will plead that they are no Church-Members, and so not the Brethren that we are bound to admonish, and so lazily separate from them; and say as Cain, Am I my Brothers keeper? or as the man to Christ, who is my Neighbour? And thus when we have made his sinne our owne by our silence, and not reproving him, then we excommunicate him for it out of our society and from the Ordinances, and so judge our selves out of our own mouths. Or we separate from him for the neglect of some duty, when wee our selves have neglected both to him and others, this great and excellent duty of faithfull admonition. It is more comfortable to recover one soule then to cast off many by separation. Though I know that the avoiding communion with wilfull offendours, who by this due admonition will not be reclaimed, is a most necessary and usefull duty too. But do not execute a man before he is judged; nor judge him

him before you have heard him speak, and fully proved that obstinacy is added to his sinne; (except it be to suspend him while he is under this legall tryall.) But perhaps you will object, that we have no discipline established, and so no Authority to do thus and the means a vaine which cannot attaine their end. To which I answer: 1. You have divine Authority: 2. And may do as much as I presse without a Presbytery. First, you may admonish privately: Secondly, before Witnesse: Thirdly, you may bring your Congregation to this, that the parties offended, may accuse them openly: (The Presbyterians deny not to the Congregation the audience and cognizance, of the Fact, but onely the power of judiciall sentencing.) And here you may admonish them before all: Fourthly, if yet they prove obstinate, you may by your Ministeriall Authority: 1. Pronounce against him by name what the Scripture pronounce h

pronounceeth against such sinners : particularly, that he is unfit to bee a Church-Member, as openly denying obedience to the knowne Lawes of Christ 2. You may charge the people from Scripture to avoid familiarity with him. 3. You may also acquaint the Magistrate with his duty, to thrust him out, if hee violently intrude into Communion, or disturb the Ordinances. 4. You may forbear to deliver the Sacrament particularly to his hands. 5. You may enen and publish your dissent and dislike, if hee intrude, and take it himselfe. All this I could most easily and beyond doubt prove your duty as you are a Christian and a Minister. And if there bee any more that a Classis may do, yet do you do this in the meane time : only be sure you try all meanes in private (if the fault be not in publique) before you bring a man in publique : And be sure you do it in tenderneſſe and love, and rather with wary then passionate

passionate reproaches. And be sure that you do it only in case of undeniable sinnes, and not in doubtfull disputable Cases: And be sure that the matter of Fact be undoubtedly proved: And that no man be suffered to traduce another publickly in a wrong way: Or if he do, that he be brought to acknowledgment. The word Excommunication comprizeth severall Acts: Those before mentioned belong to you as a Minister, and are part of your proper Preaching declarative power, which you may performe by your Nuntiative authority. The power of Classes and Synods (I think) doth differ onely gradually, and not specifically from that of every Minister. I am ashamed that I have contrary to my first purpose, said so much of this unpleasing controversy: But when you are next at leisure privately, I shall undertake to prove all this to you from Scripture; and that the Keyes are put by Christ into the hands of every Minister singly: and

and that with sobriety and wisdom you may thus name the offenders publicly, as all Scripture Ministers have been used to do. And if you question whether our ordinary Congregations are true reall Churches, where such works may be managed, I shall prove that they are, by giving you a better definition of a Church, then that which you gave me; and then trying our Churches by it. In the meantime this is not matter to intermixe here.

BUt you cannot, it seemes digest Mr. *Blakes* assertion, that the Sacraments do seale but conditionally. Answer, I have not Mr. *Blakes* book by me, and therefore how he explaineth himselfe I cannot tell; But I remember hee hath oft said so in conference with me. But let me tell you two or three things. 1. That I question whether you well understand him. 2.

Or

Or whether you be able to confute it as thus to except against it, 3, That Mr. *Blake* is a truly conscientious whom hee admitteth as you.

But for the Controversy, you must consider it a little more distinctly before you are like to understand it rightly. It is in vaine to enquire, whether the Sacraments do seale absolutely or conditionally, till you first know well what it is that they seale. Let us first therefore resolve that Question, what they seale? and then enquire how they seale? You know a Christian doth gather the assurance of his Justification and Salvation by way of Argumentation, thus: *He that beleeueth is justified, and shall be saved: But, I beleeve; therefore I am justified and shall be saved.* Now the Question is which of the parts of this Argument the Sacrament doth seale to? Whether to the Major, the Minor, or the Conclusion? To which I answer: 1. That it sealeth

sealeth to the Truth of Gods promise (which is the Major Proposition,) is unquestionable. But whether to this alone, is all the doubt? 2. That it sealeth not to the Truth of the Minor Proposition, (that is, to the truth of our Beleeving) I take also for to bee beyond dispute. For, first it should els seale to that which is nowhere written: For no Scripture saith, that I do beleeve. 2. And then it should be used to strengthen my Faith in that which is no object of Faith: For, [that I do beleeve] is not matter of Faith, or to be beleeved, but matter of internall sense, or to bee knowne by the reflex act of the understanding. 3. Also God should els set his seale, to my part or condition of the Covenant, as well as his owne, and seale to the truth of my word, as well as to the truth of his own; for as justifying and saving us, is Gods condition, which he undertaketh to performe; so beleeving or

or accepting Christ is our condition, which wee there professe to performe. So that it is doubtlesse, that a Sacrament as it is Gods engaging signe or seale, doth not seal to the truth of my faith, or sincerity of my heart in Covenanting: It were a most grosse conceit to imagine this.

But withall you must understand, that as there is in the Sacrament reciprocall actions, Gods giving, and our receiving; so is the Sacrament accordingly a mutuall engaging signe or seale. As it is given, it is Gods seale; so that as in this full Covenant there is a mutual engaging; so is there a mutuall sealing. God saith to us, [here is my Sonne who hath bought thee, take him for thy Lord and Saviour, and I will bee thy reconciled God, and pardon and glorify thee:] And to this he sets his seale. The sinner saith, [I am willing Lord, I here take Christ for my King, and Saviour, and Husband; and deliver
up

up my selfe accordingly to him :]
And hereto by receiving the offered
elements , he setteth his engaging
signe or seale ; so that the Sacra-
ment is the seale of the whole Co-
venant.

But yet you must remember,
that in the present controversie, we
meddle not with it as it is mans seal,
but onely as it is Gods.

So then it is cleare, that as it is
Gods seale , it sealeth the major
proposition; and as it is ours, to the
minor.

But yet here you must further
distinguish betwixt sealing up the
promise as true in it self, and sealing
it with application as true to me.
And it is the latter that the Sacra-
ment doth , the delivery being
Gods act of application , and the
receiving ours; so that the Propo-
sition which God sealeth to, runs
thus [If thou beleeve, I doe pardon
thee, and will save thee.]

3. But the great Question is,
Whether the Sacrament doe seale
to

to the conclusion also, [That I am justified, and shall be saved ?] To which I answer, No, directly and properly it doth not ; and that is evident from the arguments before laid downe, whereby I proved that the Sacraments seale not to the minor.

For 1. this conclusion is nowhere written in Scripture.

2. And therefore is not properly the object of Faith , whereas the seales are for confirmation of Faith.

3. Otherwise every man rightly receiving the seales, must needs be certainly justified and saved.

4. And no Minister can groundedly administer the Sacraments to any man but himselfe, because hee can be certaine of no mans justification and salvation, being not certaine of the sincerity of their Faith. And if he should adventure to administer it upon probabilities and charitable conjectures, then should he be guilty of prophaning the ordinance, and every time he mistaketh,
he

he should set the seale of God to a lye : - And who then durst ever administer a Sacrament, being never certaine, but that he shall thus abuse it? I confesse ingenuously to you, that it was the ignorance of this one point which chiefly caused mee to abstaine from administering the Lords Supper so many yeeres: I did not understand, that it was neither the *minor*, nor conclusion, but only the major proposition of the fore-said Argumen, which God thus sealeth. And I am sorry to see what advantage many of our most learned Divines have given the Papists here. As one errour drawes on many, and leadeth a man into a labyrinth of absurdities; so our Divines being first mistaken in the nature of justifying faith, thinking that it consisteth in [A Beliefe of the pardon of my owne sinnes,] (which is this conclusion) have therefore thought that this is it which the Sacrament sealeth. And when the Papists alledge, that it is
no

nowhere written [that such or such a man is justified'd] we answer them that it being written That he that beleeveth is justified] this is equivalent : A grosse mistake : As if the major proposition alone were equivalent to the conclusion ; or as if the conclusion must, or can be merely *Credenda*, a proper object of Faith, when but one of the promises is matter of faith, and the other of sense or knowledge. The truth is, the major [He that beleeveth shall be saved] is received by Faith : The minor [that I doe sincerely beleeve] is knowne by inward sense and self-reflexion : And the conclusion [therefore I shall be saved] is neither properly to be beleeved, nor felt, but known by reason, deducing it from the two former ; so that faith, sense, and reason are all necessary to the producing our assurance.

So you see, what it is that is sealed to.

2. Now let us consider, how it sealeth ?

sealeth ? Whether absolutely or conditionally ? And I answer, It sealeth absolutely. For the promise of God which it sealeth is not conditionally, but absolutely true.

So that the summe of all I have said is this (which answereth the severall questions.)

1. The Sacrament sealeth not the absolute Covenant or Promise, but the conditionall [Beleeve and live.]

2. It sealeth not the truth of my Covenant, as it is Gods seale ; or it sealeth not to the truth of my faith.

3. It sealeth not to the certainty of my justification and salvation.

4. But it sea'eth to Gods part of the conditionall Covenant.

5. And sealeth this conditionall promise, not conditionally, but absolutely, as of undoubted truth.

6. And not onely as true in it selfe, but true with application to mee.

So that by this time you may discerne what is their meaning, who

D d

say,

say, that the Sacraments doe seale but conditionally, that is, as it seal-eth to the truth of the major (which is the promise) so thereby it may be said to seale conditionally to the conclusion; for the conclusion is, as it were, therein contained, upon condition or supposition of the minor proposition. Hee that saith [All Beleevers shall be saved] saith as much as that [I shall be saved] it being supposed that I am a Beleeuer: And so you must understand our Divines in this, Yet this speech is lesse proper: For to speak properly, it doth not seale to the conclusion at all; yet is it very usefull to help us in raising that conclusion, and to be perswaded, that we are justified, because it so confirmeth our beliefe of that promise, which is one of the grounds of the Conclusion.

For your inference in the last words of your objection [then let all come that will;] If you meane [All that will, though they come to mock or abuse the ordinance,]

then

then it will no way follow from the doctrine which I have now opened. But if you meane, [Let all come that will seriously (really or apparently) enter or renew their Covenant with Christ,] I think that to be no dangerous or absurd consequence. If Christ when he offereth himselfe, and the thing signified, do say, [*Let him that is athirst, come; and whoever will, let him take the water of life freely*, Rev. 22. 17.] Why may not I say so of the signe and seale, to those that seriously professe their thirst. Sure I shall speake but as Christ hath taught me, and that according to the very scope of the Gospel, and the nature of the Covenant of free grace. And I wonder that those men, who cry up the nature of free grace so much, should yet so oppose this free offer of it, and the sealing the free Covenant to them that lay claime to it upon Christs invitation.

*To the tenth and eleventh
Objections.*

YOUR 10. and 11. objections you raise upon my exceptions against the book, called, *The Marrow of Modern Divinity* : And first you mention the Doctrine, and then the Book.

1. You think, that [*Do this and live*] is the voyce of the Law of works onely, and not of the Law or Covenant of Grace, and that we may not make the obtaining of life and salvation the end of duty, but must obey in meer love, and from thankfulnessse for the life we have received.

To all which I answer. 1. By way of explication ; and 2. of probation of my assertions.

1. *Doe this and live*, in severall senses, is the language of both Law and Gospel. 1. When the Law speaketh it, the sence is this ; If thou perfectly keep the Lawes that I have given thee or shall give thee,

so long thou shalt continue this life in the earthly Paradise which I have given thee : But if once thou sinne, thou shalt dye.

2. When the Gospel speaketh it, the sence is thus : Though thou hast incurred the penalty of the Law by thy sinne, yet Christ hath made satisfaction : Do but accept him for Lord and Saviour, and renouncing all other, deliver up thy selfe unreservedly to him, and love him above all, and obey him sincerely, both in doing and suffering, and overcome and persevere herein to the end ; and thou shalt be justified from all that the Law can accuse of, and restored to the favour and blessings which thou hast lost, and to a farre greater.

Thus the Gospel saith, *Do this and live.* That the Gospel commandeth all this, I know you will not question ; and that this is doing, you must needs acknowledge. But all the question is, whether we may doe it that wee may live ? I have
fully

fully explained to you in this Treatise already in what sence our doing is required, and to what ends, *viz.* not to be any part of a legall Righteousnesse, nor any part of satisfaction for our unrighteousnesse; but to be our Gospel righteousness, or the condition of our participation in Christ, who is our legall Righteousnesse, and so of all the benefits that come with him.

In these severall respects and senses following the Gospell commandeth us to act for life.

1. A wicked man, or unbeliever, may, and must hear the Word, pray, enquire of others, &c. that so he may obtaine the first life of grace and faith. This I now prove, *Isa.* 55. 3. 6, 7. *Ierem.* 3. 8, 9, 10. *Pro.* 1. 23, 24, 25. *Amos* 5, 4. *Act.* 2. 37. *Isa.* 1. 16. *Mat.* 11. 15. & 13. 43. *Luk.* 16. 29, 31. *Ioh.* 5. 25. *Act.* 10. 1, 2. 22. 23. *Rom.* 10. 13. 14. *1 Tim.* 4. 16. *Heb.* 2. 7. *Rev.* 3. 10.

Yet doe I not affirm, that God never preventeth mens endeavours;
he

he is sometime found of them that sought him not. Nor doe I say, that God hath promised the life of Grace to the endeavours of nature; But their duty is to seek life; and halfe promises, and many encouragements God hath given them; such as that in *Joel. 2. 12, 13, 14.* who knoweth but God will, &c. So *Zeph. 2. 3.* *Exod. 32. 30.* And that in *Act 8. 22.* *Pray therefore if perhaps the thoughts of thy heart may be forgiven thee.*

2. That a man may act for the increase of this spirituall life when he hath it, methinks you should not doubt, if you doe see, *1 Pet. 2. 1, 2.* & *1. 22.* & *2 Pet. 1. 5, 6, 7, 8.* & *3. 18.* And the Parable of the Talents *Mat. 25. 26. 27. 28. 30.*

3. That wee may and must act for the life of Reconciliation, and Justification, and Adoption, is beyond dispute: How oft doth Scripture call on men, to Repent, to Believe, to Pray, to forgive others, and to reforme, that their sinnes

may be forgiven them ? I have quoted the Scriptures before, when I opened the conditions of justification, *Isa. 1. 16, 17, 18. Isa. 55. 6, 7. Act. 8. 22. Jam. 5. 15.* And we are still said to be justified by faith, which is an act of ours.

4. That we may act for to obtain assurance both of our justification and sanctification, is undeniable, *2 Pet. 1. 10, 2 Cor. 13. 5. &c.*

5. That we may act for eternall life and salvation ; me thinkes, he that beareth the face of a Christian, should not deny : and that both for, 1. Title to it, 2. Assurance of our enjoying it : and 3. for possession it self. I shall but quote the Scriptures for brevity sake, desiring you to read them, and save me the labour of transcribing them, *Rev. 22. 14. John 5. 39, 40. Mat. 11. 12. and 7. 13. Luke 13. 24. Phil. 2. 17. Rom. 2. 7, 10. 1 Cor. 9. 24. 2. Tim. 2. 5, 12. 1 Tim. 6. 12. 18, 19. Phil. 3. 14. Mat. 25. 1 Cor. 15. last. 2 Cor. 4. 17. and 5. 10, 11. 2 Pet. 1. 10.*

1. 10, 11. *Luke* 11. 28. *Heb.* 4. 1. *Luke* 12. 5. 1 *Cor.* 9. 17. These last places shew, that the escaping hell, and damnation, is a necessary end of our actions and duties, as well as the obtaining of heaven.

If when you have read and weighed these Scriptures, you be not convinced, that we may act or doe for life and salvation, (and for that [*Do this and live*] is in some sence the language of the Gospell) I shall question, whether you make the Scripture the Rule of your faith, or be not rather one of them that can force upon themselves a faith of their owne or others making.

Object. But is it not the most excellent and Gospell-like frame of spirit, to doe all out of meere love to God, and from Thankfulnesse for life obtained by Christ, and given us.

Ans. 1. If it come not from love to God, it is not sincere.

2. Yet doth not the Gospell any where set our love to God, and to

our owne ioules, in opposition ; nor teach us to love God, and not our selves : but contrarily joyneth them both together, and commandeth us both. The love of our selves, and desire of our preservation, would never have been planted so deeply in our natures by the God of nature, if it had been unlawfull.

I conclude therefore, that to love God, and not our selves, and so to doe all without respect to our own good, is no Gospell frame of spirit.

a. Thankfulnesse for what wee have received (either in possession, title, or promise, must be a singular spur to put us on duty. But I pray you tell me, Have you received all the life and mercy you do expect? Are you in Heaven already? Have you all the grace that you need or desire in degree? If not, why may you not labour for that you have not, as well as be thankfull for that you have? Or have you as full a certainty of it hereafter, as you doe desire?

desire ? If not, why may you not labour for it ?

ANd to shew you the vanity, and intolerable, damnable wickednesse of this doctrine, let me put to you a few more considerations.

1. Doe you think you may act for your naturall life, to preserve it, or recover and repaire any decayings in it ? if not, why will you labour, and eate, and drink, and sleep ? why will you seek to the Physician when you are sick ? Doe you all this in meere love, or thankfulnessse, or from obedience which hath no further end ? Or if you do, why may you not doe as much for your soule, as for your body ? Is it lesse worth, or doth not God require it, or will he not give you leave ? Hath not Christ redeemed your body also ? and is it not his purchase, and charge, and work to provide for it ? And yet you know
well

well enough, that this excuseth not you from your duty ; and why then should it excuse you from using meanes for your soule ?

2. Nay, hath not God put you upon farre more for your soule, then for your body ? For this life, he hath bid you ; be carefull for nothing ; cast all your care on him, for he careth for you ; Care not for to morrow : *Why are ye carefull, O yee of little faith ? Labour not for the food that perisheth : Lay not up for yourselves a treasure on earth, &c.* But hath he said so concerning the life of your soules in immortality, Care not, labour not, lay not up a treasure in heaven ? Or rather hath he not commanded you the clean contrary, to care, to feare, to labour, to strive, to fight, to run, and this with all your might and strength ? And yet do you think you may not act or work for life and salvation ?

3. I pray you tell me, Doe you ever use to pray or no ? Doe you think it necessary or lawfull to pray
(pardon)

(pardon me for putting such grosse interrogatories to you ; for the maine question which you raise, is farre more grosse ;) If you do pray, what doe you pray for ? Is it only for your body, or also for your soul ? And is not earnest praying for life, pardon, and salvation, some proper kinde of doing ? It may be you will say, you pray onely for Gods glory, and for the Church : But hath not God as much care of his Church and his glory, as of your soule ? Or may you pray for other mens soules, and not your owne, when you are bound to love them but as your selfe ? Sure, if you may not make the obtaining of life, the end of your labour and duty, you may not make it the end of your Prayers, which are part of your labour and duty.

And indeed according to the opinion which I oppose, it must needs follow, that Petition is to be laid aside, and no part of prayer lawfull, but praise and thanksgiving.

4. Doe you not forget to make a difference betwixt earth and heaven? I assure you, if you do, it will prove a foule mistake; if you once begin to think you are in Heaven, and as you would be, and all the work is done, and you have nothing to doe but return thanks, you shall ere long, I warrant you, be convinced roundly of your error. And I pray you, what doe you lesse by this opinion, then say, Soule, take thy rest, I am well, I have enough: For if you must not labour for life and salvation, but onely in thankfu'nesse obey him that hath saved you: What is this, but the work of Heaven? Indeed there, and only there, we shall have nothing to do, but to love, and joy, and praise, and be thankfull.

5. Methinks, if you do but consider what Heaven and Hell, reward and the punishment are, you should easily come to your selfe and the truth. Heaven and reward is nothing else but the enjoyment of
God

God eternally in perfection: Hell or the punishment is most in the losse of this enjoyment, and the self-tormentings that will eternally follow the consideration thereof, and of the folly that procured it.

Now is it such a legall slavish mercenary thing for a Christian to seek after the fruition of God? Or to be carefull that he may not be everlastingly deprived of it? is it possible that any sober considering man can think so?

6. Doe you not think that you may and must seek after the enjoyment of God in those beginnings and fore-tastes which are here to be expected? May not that be the end of your duties, care, feare, labour, watchfulnesse? May you not groane after him, and enquire, and turne the streame of your endeavors this way? And may you not bee jealous, and carefull, and watchfull, lest you should lose what of God you do enjoy; and lest any strangenesse or displeasure should arise? I dare

dare not question, but that this is the very business which you mind, and the usuall frame of your spirit.

And is it possible, that you can think it your duty, to seek the foretastes, and the first fruits of Heaven, and yet think it unlawfull to labour for the full everlasting possession? How can these hang together?

7. Consider seriously, I pray you, to what end God implanted such affections and powers in your soule. Why did he create in you a power and propensity to intend the ultimate end in all your endeavours, to value that end, to love it, desire it, study and care how to obtain it; to feare the losse of it, and to loath all that resisteth your fruition, to seek and labour after its enjoyment? Why is the love of our selves, and desire of our preservation so naturall? Surely it is lawfull for you to care and desire, and labour for God in Heaven, or for nothing: And its our duty to feare the losse of this, or to feare no evill at all: And I can hardly

hardly think that God would create such powers in the soule which should be utterly uselesse. Then let us no more cry downe the abuse of our affections and powers, but the use of them; and so turne worse then Stoicks: This is such a making God the Author of sin, as few men durst ever before be guilty of. And certainly, if the escaping of Hell, and the obtaining of Heaven may not be the end and work of all these affections, then much lesse may any inferiour thing.

8. Nay, consider whether you doe not make the soule and life of man to be uselesse as to the obtaining of any future happinesse: And so you take down the blessed order which God hath established in nature by Creation, and maintained in the constant course of providence; and this you undenyably doe in taking downe from us the ultimate end: Take downe that, and all inferiour ends are nothing, and all meanes doe lose their nature, and become

become uselesse: And so the soule of the most gracious man shall be no fitter to attaine and prosecute its end, and do no more thereto, then a beast or a stone; This consequence is undenyable.

9. Nay, consider whether you doe not make all the graces of the Spirit (except love, joy and thankfulness) to be almost vaine, and the blessed supernaturall work of the spirit upon us, to be a uselesse labour? Doth not God onely create in nature, but alio new create by grace in us such things as Desire, Care, Feare, Zeale, Courage, Diligence, Watchfulness, &c. and may we not use them? Surely, if wee may not use them for Heaven, then for nothing. And I cannot beleieve that God will at so dear a rate plant in us a heavenly nature, and these heavenly Graces, and then make it our sin to use them for Heaven, and that while we are here in the way where we have such need of them.

10. But especially, I would have
you

you thoroughly consider to what end God did fill his word so with Precepts, Prohibitions, Promises conditionall, and Threats? Doth not almost all the Scripture for the doctrinall part consist of these? And are not Precepts to put us on to duty? And hath not every duty its end even for our selves? And can it be any other then the obtaining of the fruition of God in Heaven? so what end have the prohibitions else? And what are the conditional promises for, but to stirre us up to beleave and to performe the conditions, that so wee may enjoy the promised good? And why are the Threatnings but with the feare of the evill threatned to deter us from the sinne, and to the duty? What think you is the reason that God doth so commonly Promise Heaven, and threaten Hell, if it be unlawfull for us to labour for Heaven, and to escape Hell? Doe you not hereby insinuate an accusation of vanity at least against God and his Lawes?

Lawes? Nay, the very essence of the Covenants doth consist in all these parts conjunct: And will you also overthrow the very essentiall parts of the Law or Covenant, by making it unlawfull for us to admit their proper use? To quote the particular places for this, would bee needlesse and endlesse.

11. Methinks you should be so farre from questioning the lawfullnesse of labouring for Heaven, that you should rather think you have almost nothing else to labour for. Gods glory and your salvation, not disjunct, but conjunct, are all the businesse you have to look after: What doe you live for? Why have you all the mercies of your life? Is it onely that you may be thankfull for life and mercy? Or that you might also improve them to some further advantage? I hope (for all your question) that you make it the greatest labour of your life to seek for assurance and obtainment of your eternall happiness in God.

12. And

12. And once more let me intreat you to consider, whether there be any hope of that mans salvation, who shall reduce this your doctrine into his practice? I abhorre censoriousnesse, but I desire it may bee considered, because it is a matter of such unspeakable importance: For surely, if this Doctrine practised will not stand with salvation, it is time for you & all men to abhor it: And indeed, this is it that maketh me say so much against it, because it hath a holy pretence, and is very plausible to the inconsiderate, but yet is no better then damnable if it be practised: I say [if practised] because the opinion as such is not so; for I beleeve many a godly man doth erre as foulely as this. But it is possible for a man by reading, and argument, to be drawn to entertain some opinions in his braine, (not onely consequently, but) directly contrary to the practice of his heart and life, and yet himself to continue that practice: Even as a wicked man

man may entertaine those truths into his braine in speculation, which directly contradict his continued practice. Now it being the practice here that is of absolute necessity to salvation; and not the opinion, I doubt not but such that erroneously in this opinion, not reducing it into practice, may be saved.

But if practised, I cannot see but it will certainly damne.

For search the Scriptures impartially and consider, whether seeking Heaven be not necessary to the obtaining of it? And whether those that seek not, and labour not for it, be not shut out? View over the places which I quoted you before, and then judge. Must not all that will have life, come to Christ, that they may have it? *Ioh. 5. 39. 40.* And must not they strive to enter in at the straight gate, and lay violent hands on the Kingdome of Heaven? And lay up for themselves a treasure in Heaven, and seek the Kingdome of God and his Righteousnesse

ousnesse in the first place, *Mat.* 6. 33. And presse on that we may attaine the Resurrection, *Phil.* 3. 14. And lay up a good foundation against the time to come, doing good works, and lay hold on eternall life, *1 Tim.* 6. 12. 18, 19. And work out our salvation with feare and trembling, *Phil.* 2. 12. And do his commandments, that we may have right to the Tree of Life, and enter in by the gates into the City, *Rev.* 22. 14. And make friends of the unrighteous Mammon, that they may receive us into everlasting habitations; See also *Rev.* 2. 7. 10, 11, 13, 14, 16, 17, 19. 23. 26, 27, 28, 29. & 3. 2, 3, 4, 5. 8. 10, 11, 12, 13, 15, 16, 20, 21, 22. See also *Mat.* 18. 8, 9. *Iob.* 5. 29. *Act.* 2. 28. *1 Tim.* 4. 8. *Iam.* 1. 13. *1 Pet.* 3. 10. *Rom.* 2. 7. *Tit.* 1. 2. *2 Tim.* 4. 18. *Mat.* 5. 12. & 6. 1. & 19. 21. *Luk.* 10. 20. *Phil.* 1. 19. *1 Pet.* 1. 9. *Heb.* 2. 3. *2 Tim.* 2. 10. *1 Thess.* 5, 8, 9. *Act.* 16. 17.

Yea, we are commanded to feare him that is able to destroy both soul and

and body in Hell: even under that consideration to feare him, *Luk. 12. 5.* And to feare, lest a promise being left us of entering into rest, we should come short of it, *Heb. 4. 1.* And what is that but to feare the losse of Heaven, or to feare Hell? *Prov. 15. 24. Mar. 3. 29. & 16. 16. Mat. 5. 25. Rom. 11. 21. 44. 1 Cor. 10. 12. Hebr. 12. 15, 16. James 5. 9. 12.*

But I must stop; for if I should quote all Scriptures that prove this, I should transcribe a great part of the Bible.

Consider then, if even many that seek to enter shall not be able, whether they are like to enter that never seek? And if the Righteous be scarcely saved, what shall become of them that thought it unlawfull to labour for salvation?

13. Lastly, how is it that you doe not see, that by this doctrine you condemne not all the Saints, but even the Lord himselfe? Did not *Paul* therefore keep under his body,

body and bring it into subjection, lest when he had preached to others, himself should be a cast-away? *1 Cor. 9. 27.* what can bee plainer? Did not *Abraham* obey because he looked for a City which had foundations? *Heb. 11. 10.* And *Moses*, because he had respect to the recompence of Reward? *26.* And all that cloud of Witnesses obey and suffer, that they might attain a better Resurrection? *35.* & did they not seek a better Countrey, that is, an heavenly? and therefore God is not ashamed to bee called their God: *for he hath prepared for them a City, ver. 16.* Doe not all that confesse themselves strangers on earth, plainly declare that they seeke another Countrey? *ver. 13. 14.* Whosoever therefore shall hereafter tell you, that you must not do good to attain salvation, or escape damnation, as being too mercenary and slavish for a Son of God; abhor his Doctrine, though he were an Angel from heaven: And if this satisfie you not,

look to Jesus the Authour and Fini-
sher of your Faith, who for the joy
that was set before him, endured
the Crosse, despising the shame, and
is set down at the right hand of God;
Heb. 12. 12. Rom. 14. 9. And as
Adam fell to bee liker the Devill
when he needs would be as God: so
take heed whither you are falling
when you will be better then Je-
sus Christ.

And doe I after all this need to
answer the Common Objections,
that it is mercenary and slavish, to
labour for salvation? Must I be put
to prove that the Apostles and
Christ himselfe were not mercenary
slaves? or that Gods Word hath
not prescribed us a slavish task? In-
deed if we did all for a reward distant
from God, and for that alone, with-
out any conjunction of Filiall love,
and expected this Reward for the
worth of our work, then it might
be well called mercenary and slavish.
But who among us plead for such a
working?

FROM all this you may gather part of the Answer to your next Question : why I except against the book called, *The Marrow of Modern Divinity*? Because it is guilty of this hainous Doctrine. Yet further let me tell you, that I much value the greatest part of that Book, and commend the industry of the Author, and judge him a man of godlineffe and Moderation by his writing: And had I thought as meanly of it, as I do of *Colyer, Sprigs, Hobsons*, & many such abominable Pamphlets that now fly abroad, I should not have thought it worthy the taking so much notice of. But because it is otherwise usefull, I thought meet to give you warning, that you drink not in the evill with the good. And especially because the names that so applaud it, may be a probable snare to entangle you herein. And I conjecture the Authors ingenuity to bee such, that he will be glad to

know his own mistakes, and to correct them: Otherwise I am unfeignedly tender of depraving or carping at any mans labours. Some of these mistaking passages I will shew you briefly. As page 174. *Quest.* Would you not have believers to eschew evill and do good for fear of Hell, or for hope of Heaven? *Ans.* No indeed, I would not have any believer do the one or the other: for so farre as they do so, their obedience is but slavish, &c. To which end he alledgeth, *Luke* 1. 74. 75. But that speaks of Freedome from feare of our Enemies, such as Christ forbids in *Luke* 12. 5. where yet he commandeth the fearing of God: And consequently, even that fear of enemies is forbidden, as they stand in opposition to God, and not as his instruments in subordination. Or if it be even a feare of God that is there meant; yet it cannot bee all fear of him or his displeasure: so far as we are are in danger of sin or suffering, we must feare it: and so farre

farre as our assurance is still imperfect : a jealousie of our own hearts, and a dreadfull reverence of God also are necessary. But not the Legall terrours of our former bondage, such as arise from the apprehension of sin unpardoned, and of God as being our Enemy.

In the 180 Page, he denieth the plain sence of the Text. *Mat. 10. 28.*

In the 155 page, hee makes this the difference between the two Covenants: One saith, [Do this and Live] the other saith, [Live and do this] The one saith, [Do this for life] The other saith, [Do this from life.]

But I have proved fully, that the Gospel also saith, [Do this for life.]

So in his second part, page 190. His great note to know the voice of the Law by, is this, [that when in Scripture there is any morall work commanded to be done, either for the eschuing of punishment, or upon promise of any reward temporall

or eternall; or else when any promise is made with the condition of any work to be done, which is commanded in the Law; there is to be understood the voice of the Law.]

A notorious and dangerous mistake, which would make almost all the New Testament, and the very Sermons of Christ himselfe to be nothing but the Law of works. I have fully proved before, that morall duties as part of our sincere obedience to Christ, are part of the condition of our Salvation; and so it to be performed. And even Faith is a morall duty. It is pittie that any Christian should no better know the Law from the Gospel: especially one that pretendeth to discover it to others.

So in the next page 191, hee intolerably abuseth the Scripture, in affirming that of *2 Thes. 2. 12.* to be the voice of the Law, and so making *Paul* a Legall Preacher.

And as shamefully doth he abuse *1 Cor. 6. 9. 10.* As if the Apostle
when

when he biddeth them, not to be deceived, were deceiving them himselfe in telling them, that no unrighteous person, fornicators, adulterers, &c. *shall inherit the Kingdom of God.* Is this Law? Then let me be a Preacher of the Law. If *Paul* be a Legalist, I will be one too. But these men know not, that the Apostle speaketh of those that die such; and that these sinnes exclude men the Kingdome, as they are Rebellion against Christ their Lord, and so a violation of the New Covenant.

So in part first page 189. Hee mentioneth a Preacher, that said, hee durst not exhort nor perswade sinners to believe their sinnes were pardoned, before he saw their lives reformed, for feare they should take more liberty to sin. And he censureth that Preacher to be ignorant in the Mystery of faith. I confesse I am such an ignorant Preacher myselfe; and therefore shall desire this knowing man to resolve me in a few doubts; 1. Where he learned, or

how hee can prove, that Justifying Faith is a beleeving that our finnes are pardoned? when Scripture so often telleth us, that we are justified by Faith: and sure the Object must go before the Act; and therefore that which followeth the Act is not the Object.

If we must believe that we are pardoned, that so we may be pardoned; then we must believe a lye to make it a truth. Also doth not the Scripture bid us *Repent, beleeve, and bee baptized for the remission of finnes*; but not first to beleeve the Remission of our finnes? I have proved already that justifying Faith is another matter: and this which hee calleth Faith is properly no Faith at all; but the knowledge of a conclusion, one of whose premises is afforded by Faith, and the other by Sense.

If therefore the Preacher had said, that he would not have men accept Christ, and so beleeve for Remission, before their lives be reformed,

formed, then I should have subscribed to this mans censure of him.

2. I desire him to tell me, whether he can prove that any mans sinnes are pardoned before they have accepted Christ for their Lord? that is, before Faith. If not, 3. Whe-

ther this be not the subjection of the soule to Ch rist to bee governed by him; and so a heart-reformation?

4. Whether the reformation of the life doth nor immediately even the same moment follow the hearts reformation? And if all this bee so, (as I know it is) then the ignorant Preachers doctrine must stand good, that Reformation of life must goe before the beliefe or knowledge of pardon, though not before justifying Faith.

Many other intolerable errors I could shew you in that Book: as his making the New Covenant to threaten nothing but present Afflictions, and losse of our present communion with God, page 208. and that we pray for no other kinde:

of pardon. page 206, 210. contrary to *Mar.* 16. 16. *Heb.* 10. 26. 27. 28. 29. 30. 31. *Heb.* 2. 3. *Ioh.* 15. 2. 6. & many other places: so his affirming that we sinne not against the Covenant of works; which I have confuted in the Aphorismes.

So his making the Law of Christ and the Law of Faith to bee two Lawes or Covenants: when that which he calleth the Law of Christ is but part of the matter of the New Covenant.

But this is not my businesse; only because you urged me, I have given you a graine of salt wherewith to season some passages in your reading that and such like Books.

And that passage in *M. Shepheards Select cases*, page 96. 102. [that no unregenerate man is within the compasse of any conditionall promise] had need of a graine too.

To the twelfth Objection.

WHat you object concerning my making a necessity of publike covenanting, I wholly acknowledge: And I heartily wish, that instead of our large mixt Nationall Covenant; and instead of the Independants Politicall Church-making Covenant, we had the Gospel or New Covenant conditions formally in publike tendered to all the people of this Land; and that the same being opened to them, they might knowingly and seriously profess their consent, (and if they subscribed their names, it would be more solemnly engaging:) and this before they receive the Sacrament of the Lords Supper.

This, 1. would take off most Arguments which are brought for a necessity of Re-baptizing: 2. And would tend much to engage men to
their

their obedience to Christ, when they have so solemnly promised it under their hands. 3. And I think that as an unfeigned heart covenanting with Christ is true faith, and of the Essence of our Christianity; so is this publike covenanting of our visible Christianity.

Though other mens promises on our behalfe may be of use to infants; yet when we come to age, we are bound of absolute necessity to a personall Faith and covenanting.

This also would answer the ends of the ancient custom of Confirmation: And to this end is it, that the Church hath still used to rehearse the Creed, or Articles of Faith, and to require the people to stand up to signify their Assent and Consent; which, for my part, I think not onely a laudable custome, but for the substance of it, a matter of necessity; so wee do but carefully keep away that Customarineffe, ceremoniousness and formality, which spoileth the most necessary and weighty duties.

I could wish therefore that this practice were established by authority. And, for my selfe, I do administer the Sacrament to none, that do not solemnly professe their assent to every fundamentall Article of Faith expressly mentioned to them, and their consent that Christ shall be their Lord and Saviour, and that they will faithfully and sincerely obey his Scripture Lawes.

*To the thirteenth and fourteenth
Objections.*

YOUR 13. and 14. Objections, which charge me not with error, but only with singularity, I will answer together. And I am the lesse carefull to answer you in this matter, because I resolve to stand or fall to the Iudgement of Scripture only. And to tell you the truth, while I busily read, what other men
say

say in these controversies, my mind was so prepossessed with their notions, that I could not possibly see the truth, in its owne nature and naked evidence: and when I entered into publike disputations concerning it, though I was truly willing to know the truth, yet my mind was so forestalled with borrowed notions, that I chiefly studied how to make good the opinions which I had received, and ran further still from the truth: yea when I read the truth in Doctor *Preston* and other mens writings, I did not consider and understand it: and when I heard it from them, whom I opposed in wrangling disputations, or read it in bookes of controverſie, I discerned it least of all, but only was sharpened the more against it: till at last, being in my sicknesse cast far from home, where I had no booke but my Bible, I set to study the truth from thence, and from the nature of the things, and naked evidence; & so, by the blessing of God, discovered more in one week,

weeke, then I had done before in seventeen yeares reading, hearing and wrangling. Not that I therefore repent of reading other mens writings: for without that I had not been capable of those latter studies.

So that as I fetched not this doctrine from man, so you must beare with me, if I give you the lesse of man to attest it.

Yet that you may see I am not singular, as you conceive, I will shew you the concurrent judgments of one or two.

Mr. *Wallis* (a man of singular worth, I am confident, by his own writing, though I know him not) in his answer to the Lord *Brooke*, pag. 94. saith, That Faith is an accepting of Christ offered, rather then a beleeving of a Proposition affirmed.

But because I will not fill my pages with other mens words, I will alledge but one more; and that one who is beyond all exception for piety, Orthodoxy, and Learning, even Dr. *Preston*.

I That

1. That Faith conteineth severall acts.
2. That it is both in the understanding and will.
3. That the principall act is accepting or consent.
4. That it is the accepting of Christ for Lord as well as Saviour.
5. That the object is Christ himself, and not his benefits, but in a remote sence and secondarily.
6. That Faith consisteth in Covenanting or Marriage contract. All these he is so plaine and full in, that I finde him speaking my owne thoughts in my owne words; and begun to think when I read him, that men would think I borrowed all from D. *Preston*. Read him in his *Treatise of Faith*, pag. 44, 45, 46, 47, 48, 49, 50, 51, 89, 97. Also *Of Effectuall Faith*, pag. 40, 41, 87. And *Treatise of Faith*, pag. 14, 15, 16, 20, 21, 56, 57, 58.
7. But especially, the chief point that I stand upon, and am like to be opposed most in, he handleth so fully and

and asserteth so frequently, as if it were the choicest notion which he desired to divulge, *viz.* That justifying faith as such, is a taking of Christ for Lord as well as for Saviour. Of so many places, I will transcribe two or three.

And first his definition of the active part of faith, is the very same with mine. *Of Faith*, pag. 44. [It is to Beleeve, not onely that Christ is offered to us, but also to take and receive him as a Lord and Saviour] that is, both to be saved by him, and to obey him. Mark it (saith he) I put them together, to take him as a Lord and Saviour; for you shall finde, that in the ordinary phrase of Scripture, they are put together, Jesus Christ our Lord and Saviour; therefore wee must take heed of disjoyning those that God hath joyned together: Wee must take Christ as well for a Lord as a Saviour; let a man doe this, and he may be assured that his faith is a justifying faith; therefore mark it diligently,

gently; if a man will take Christ for a Saviour onely, that will not serue the turne; Christ giveth not himselfe to any upon that condition onely to save him, but we must take him as a Lord too, to be subject to him, and obey him, and to square our actions according to his wil, &c. pag. 45.

So of *Effectuall Faith*, pag. 92. Now faith is nothing but this: We come and tell you that Christ is offered; if you will be content to let all these things go, and to turn your hearts to him, then the whole bent of a mans minde is turned the contrary way, and set upon Christ; this is such Faith indeed, &c. Now if we were not mistaken in it, there would be no question of this: We think that faith is nothing but a perswasion that our sins are forgiven, a perswasion that the promises are true, and the Scripture true, a perswasion that Christ died for my sins: And thence it is, that men are apt to be deceived in it. If they took
Faith

Faith as it is in its selfe, [a Marriage of our selves to Christ, with all our heart and affections, when hee hath given himselfe to us as in Marriage, and we are given to him,] in doing this, we should never be deceived.

So in his Treatise of the *New Covenant*, pag. 458. you must know that the Covenant is then dissolved, when that is dissolved that did make the Covenant : Look what it is that puts a man into the Covenant of Grace at the first ; when that is taken away, then the Covenant is disannulled between God and us ; but till then the Covenant remaines sure. Now what is it that makes the Covenant ? Mark it : This is that which makes the Covenant, when Jesus Christ offereth himself to us, and makes known his consent, &c. when we again come and take him, and give our consent to make him our Lord, and we subject our selves to him to be his ; when we say to the promised seed, He

He shall be my God and my Governour, and I will be among his people, and be subject to him; I say, when the heart gives a full consent to this, &c. now the Covenant and contract is made between them. Now as long as this union continues between Christ and us, the Covenant is not disannulled; So that in a word, the Covenant is never nullified till thou hast chosen to thy selfe another husband, till thou hast taken to thy selfe another Lord, &c. pag. 459.

So that here you see 8^{ly}. that every infirmity breaks not the Covenant. See also *Treatise of Love*, pag. 147.

9. That there is a Gospel curse following the breach of the Gospel Law, and that it is unrepealable and more terrible then that of the Law, pag. 19, 20.

10. What neer conjunction love hath with Faith in justifying. See *Treatise of Effectuall Faith*, 41, 42.

11. That the promise and offer of Christ is generall, see *Treatise of Faith*,

Faith, pag 9. 10. I will transcribe but one more, *Treatise of the New Covenant*, pag. 317, 318. You must know there is a two-fold Covenant, one of works, another of grace &c. The Covenant of grace runs in these termes [Thou shalt beleeve; thou shalt take my Sonne for thy Lord and thy Saviour, and thou shalt likewise receive the gift of Righteousnesse, which was wrought by him, for an absolution for thy finnes, for a reconciliation with me, and thereupon thou shalt grow up in love and obedience towards me, *Then I will be thy God, and thou shalt be my people.*] This is the Covenant of grace, &c.

In this you see also, 12. That love and sincere obedience are parts of the condition of the New Covenant:

Thus you see I am not in these 12. points singular; And in more could I also prove his context; though in some things I confesse he differeth; as in making Faith an instru-

instrument in our justification, p. 54. *Of Faith*. But as I take that to be a small difference ; so it is apparent by the forecited places, that he took Faith to justify, as the condition of the Covenant ; and so the difference is but verball ; yet speaking in the common phrase put him upon that absurdity, pag. 56. *Treatise of Faith*, viz. to say, That reconciling and justifying are acts of Faith : If he had said, but that they are effects of Faith, it had been more then (in proper strict sence taken) can be proved.

To the fifteenth Objection.

TO your fifteenth Ojection I answer, 1. The Apostle in those places dealeth with the Jewes, who trusted to works without and against Christ : This is nothing against them that set not up works in

in opposition nor to ordination, but onely in subordination to Christ.

2. If I affirmed that works are the least part of that Righteousnesse which the Law requireth, and which must be so pleaded to our justification, then I should offend against the freenesse of grace : But when I affirme, that all our legall Righteousnesse is onely in Christ, then doe I not make the reward to be of debt, or lesse free.

3. The Apostle in the same verse *Rom. 4. 5.* saith, that his Faith is counted for Righteousnesse ; and I have proved before that subjection is a part of Faith.

4. The Apostle plainly speaketh of that Righteousnesse whereby we are formally righteous, and which we must plead that we may be justified from the accusation of the Law ; and this is neither in Faith nor works, but in Christ : But he nowhere speaketh against that which is only the condition of our par-

participation of that, and whereby we must escape the condemnation of the Gospel, which is Faith, as I have opened before.

5. If the Apostle should mean otherwise, it were as much against your Doctrine as mine. For is not Faith a work or act of ours? But you will say, That though Faith which is a work do justifie, yet not as a work, but as an instrument. I answer.

1. To be an actuall apprehension of Christ (which you call its instrumentality) is to bee a work: Therefore, if it justifie as it is such an apprehension, it justifieth as a work.

2. So also say I, that subjection and obedience justifie, 1. Not as works simply considered; 2. Nor as legall works; 3. Nor as meritorious works; 4. Nor as Good works which God is pleased with; 5. But as the conditions to which the free Law-giver hath promised justification and life.

Nay

Nay, your Doctrine ascribeth farre more of the work to man then mine; for you make justification an effect of your own Faith, and your Faith the instrumentall cause of it, and so make your selfe your owne justifier. And you say your Faith justifieth, as it apprehendeth Christ, which is the most intrinsecall, essentiall consideration of Faith; and so Faith hath much of the honour. But while I affirm that it justifieth onely as a condition, which is an extrinsecall consideration, and aliene from its essence or nature, I give the glory to him that freely giveth me life, and that made so sweet a condition to his Covenant, and that enableth me to performe the said condition.

And thus I have according to my measure of understanding answered your Objections, as fully as necessitated brevity would permit.

And for that question which you propounded about Relaxation, Abrogation, &c. of the Law, which you confesse you doe not well understand; I refer you to *Vossius Defens. Grotii de Satisf. cap. 27.* where (among other things) hee telleth you that *Apud Romanos seu ferenda esset Lex; populus rogabatur an ferri vellet? seu tollenda, rogabatur, an tolli eam placeret? Hinc rogari lex dicebatur, quae ferrebat, ut dicit Ulp. Tit. 1. Regul. Eâdemque de causâ abrogari dicebatur, cum antiquaretur, &c.* And then he explaineth all those phrases to you out of Ulpian. *Lex rogatur, id est, fertur; vel abrogatur, id est, prior lex tollitur; vel Derogatur, id est, pars primæ tollitur: aut subrogatur, id est, adjicitur aliquid primæ legi: aut Obrogatur, id est, mutatur aliquid ex primâ lege.* And so concludeth, that the first Law was not abrogated, but relaxed, dispensed with, and obrogate.

How farre it was executed,

ted, I have shewed you in the Treatise.

But the last task you set me, is of all the rest most ungratefull, endlesse, and (in my judgement) unnecessary; viz. [To answer what other men have written against some doctrines which I have here asserted.]

1. It is a work ungratefull to search into other mens weaknesse and mistakes; to handle the truth in a way of contention or to speak in way of derogation of the labours of the learned and godly.

2. And should I fall upon a confutation of every man that hath written contrary to any thing in my Book, the task would be endlesse, and I might stufte a great deale of paper with words against words, and perhaps adde little matter to what is already written; which is a work unfit for me to undertake, who have so much better work to

doe, and am like to have so short a time to doe it in.

3. And it seemes to me a needlesse task ; partly because from the clearing and confirmation of the positive truth, you may be enabled to answer opposers your selfe.

2. The Authors which you mention doe so easily and effectually assault the doctrines mentioned, that I should think no judicious man can thereby be staggered.

But at your request I will briefly consider them particularly.

The Authors which you refer me to, are two, D. *Maccovius*, and Mr. *Owen*. The points which they contradict are three.

1. That our legal Righteousnesse which we have in Christ, consisteth not formally in obedience to the Precept of the first Covenant, but onely in satisfaction for our Disobedience.] This *Maccovius* opposeth in *Colleg. Theol. par. 1. Disp. 10. & par. 4. Disp. 9.*

2. [That Christ payed not the same

same debt which was in the first obligation, but the value; and so the Law was not properly and fully executed, but relaxed.] This, you say, Mr. *Owen* confuteth in *Grotius*, in his late Treatise of *Universall Redemption*, lib. 3. cap. 7. p. 140.

3. [That no man is actually and absolutely justified (no not so much as in point of Right) either from eternity, or upon the meere payment of the debt by Christ, till themselves doe beleve.] This, you say, is confuted by both of them, *Maccov. par. 3. Disp. 16. & par. 1. Disp. 17. Et Owen ubi supra.*

If mens names did not more take with you then their Arguments, you might have spared me this labour. But briefly to the first of these I answer.

1. Most passages in *Maccovius* doe affirm but that Christ obeyed for us, as well as suffered for us; and who denyeth that?

2. Of those passages which yet goe further, there is few of them

that say any more then this, that Christs active Righteousnesse did merit for us that life and glory which is given by the New Covenant, more then we lost by breaking the Old: But this is nothing to our Question which is onely about justification. For I have cleared to you before, that Justification is (properly and strictly taken) one of those acts whereby we are recovered from the condemnation of the Law, and set in *statu quo prius*; and not one of those acts which give us that additionall glory, which is Adoption, Union, Glorification.

3. Those few Arguments which yet doe drive higher then this, are so fully answered already by Mr. Gataker against *Lucius, Gomarrus*, &c. and Mr. Goodwin (notwithstanding Mr. Roboroughs Answer) and divers others, that I am resolved not to lose so much time and labour, as to doe that which is better done already, then can be expected from me.

4. Onely one argument more then usuall I finde in *part 1st Disput.* 10. And which I confesse deserveth a speciall consideration, And that is this. [If Christ onely suffered for us, then the righteousness of *Adam*, had hee continued in innocency, would have been more excellent then the righteousness of Christ: For the law requireth obedience principally, and suffering but *per accidens*. But the consequence is false, because else Christ hath not set us in as good a state as we fell from.]

To this I answer. 1. This righteousness may be termed excellent in severall respects. 1 In reference to its Rule: 2 Or in reference to its End. The 1. denominateth it Good in it self: The second denominateth it good to us. Now the Rules to measure it by, are two: 1. The nearest inferiour Rule; which is the Law: 2 The remote superiour Rule; which is the good pleasure and will of the Law-maker.

2 The ends which may denomi-

mate our righteousness more excellent, are : 1 The glory of Gods justice and mercy : 2 The glory of the Mediatours love, and the setting up of his kingdom : 3 And the good of the creature : Or rather all these in one.

Now these things thus standing, I answer thus. 1 I acknowledge that the Law made for mankinde doth primarily require obedience, and but secondarily suffering, and upon supposition of disobedience.

2 But you must distinguish betwixt what the law requireth of us, and what of the Mediatour : the law to the creature, and the law to the Mediatour, are in severall things different : The will of his Father which he came to doe, consisted in many things which were never required of us : such are all the works proper to the office of Mediatourship. Now though the Law required of us meer creatures primarily Obedience active ; Yet that which was principally imposed upon the
Media-

Mediatour, and undertaken by him, was to satisfie for our disobedience: And so the principall part of his work was passive obedience; and that in him was as excellent or more then active obedience; though in us it would not have been so; because the law did not require it of us in the first place, as it did of Christ.

3. If you call that most excellent which is best pleasing to God the Law-maker; then certainly the satisfaction of Christ did please him better, then *Adams* perseverance in innocencie would have done. This needeth no proof but the consideration of the event.

4. And for the ends of righteousness, let us consider them distinctly; and see whether Christs satisfaction do not attain them all more eminently and fully then *Adams* perseverance would have done.

1. The glory of Gods justice would not have been manifested so, if *Adam* had stood, as it was by

Christ's sufferings: 2 Nor the glory of his mercy and free grace. 3 Nor the Mediatours love: 4 Nor would the Kingdom of the Mediatour have been set up, nor his honour so advanced. 5 Nor the saints advanced to so high a dignity and happinesse, as now they are and shall be by Christ.

So that in what respect is our righteousness lesse excellent? or who is the looser? Not the Father; Not the Mediatour: All the question is of our selves: But that is onely in point of our honour: It is acknowledged, that to the creature it would have been more honourable to have kept his innocency, then to have his disobedience satisfied for by another. But here consider these things, 1 Gods honour is to be preferred to ours: 2 And the Mediatours advancement before our advancement. 3 It was the very design of God in the Gospel way of our salvation to take down our honour, that the creature might not glory

glory in it self, but all might be acknowledged to free grace: And shall we think it a wrong, if we have not a righteousnesse as honorable to our selves as that which we lost: 4 Our happinesse will be greater though our honour will be lesse: For we shall have a far greater glory. And that is better then meer honour. 5 Yea we shall have more honour then we lost: A real honour of being the sons of God, and members of Christ, and heirs of glory: And this is greater then the honour of our perseverance would have been. Onely this bring all freely given redoundeth to the giver: but still the real honour and happinesse we enjoy. Therefore is it the everlasting work of Saints, to praise the Lamb who hath redeemed them out of all nations, and made them Kings and Priests to God; which implyeth an acknowledgement of their former disobedience and misery, (and so taking dishonour to themselves) and yet the greater

greater glory to Christ, and happiness to them.

6 Moreover we have now besides the righteousness of Christs satisfaction, a personall evangelicall righteousness, consisting in the fulfilling of the conditions of the law of grace.

So that our little losse of the honour of self-performance you see is in these 6. respects abundantly recompensed.

So that to our selves a righteousness of satisfaction, is better then a righteousness of personall obedience. And as it is found in Christ, it is also in it self more excellent.

Yet further; that it is not derogatory to Christ, doth thus appear. 1 He had in himself both sorts of righteousness; viz., Of obedience to the Precept, and of satisfaction to the threatning. Though both could not be ours retaining their forms as such: because the law requireth but one sort of righteousness of one person for himself: so that we dero-

derogate nothing from Christs righteousness or perfection.

2. Both these sorts in Christ, viz. his active and passive (as I conceive) doe concur to make up that one sort of righteousness necessary for us, viz. Of satisfaction to the threatning: and so both conjunct are our righteousness, though not as two sorts of righteousness, but as one. Yet I know that this is somewhat dark and doubtfull, because Obedience is a thing commanded and not threatened: But yet seeing Christ payed not the *Idem*, but the *Tantumdem*; not the very same debt mentioned in the threatning, but the value; I think therefore that his obedience as such may goe in to his satisfaction.

3. I also freely acknowledge, that the additionall happinesse which we have by Christ, more then we lost in *Adam*, contained in our Adoption, Union with Christ and Glorification, are procured by Christs active obedience as such, as well as by

by his satisfaction in suffering.

If yet besides all this, any will maintain that we fulfilled the precepts of the law in Christ; or that his fulfilling of them as such, is our righteousness, let them shew me solidly what neede we have of Christs sufferings, and let them answer what is said to the contrary by the forementioned Authors; and I shall quickly yeeld.

- To conclude, that God accepteth this righteousness of satisfaction, as being equivalent to that of obedience (though obedience be first in the law, and the precept the principall part) and so that he is as well pleased with us as if we had obeyed: may appear from the end and nature of satisfactory punishment. For the penalty of a perfect just law is supposed to be such, that it will make a perfect compensation or satisfaction for all the wrong we have done, to the law-maker or the publique: so that being paid or suffered, we must needs in point of innocency be

in statu quo prius. I know some object thus, If a thief be burnt in the hand and so the law satisfied, yet he hath lost his credit, and will not be taken or trusted for an honest man.

Ans. You must distinguish 1. betwixt his breach of mans law, and his breach of Gods law.

2. Betwixt his actuall fault, and his habituall pravity. And then you will see, 1. that his burning in the hand was for the breach of mans law; but the perpetuall infamy is a part of the penalty inflicted by God for the breach of his law, by the same fact. 2. That his suffering was onely for his actuall fault. But our distrust and contempt of him is also for the pravity of his heart by that fact discovered, of which mans law taketh not notice.

But if you instance in the breach of a meer penall law (as for keeping Arillery, for forbearing to eat flesh in Lent, &c.) You will see that the meer suffering or painment, doth put the offendour in as good a condition

as he was before.

But the Disputant in *Maccovius* thinketh to strike all dead, with this case. In 1 *Sam.* 11. 7. the penalty for them that would not go out with *Saul* to battell, was, that their oxen should be hewed in pieces; yet (saith he) they should besides this have lost their part in the prey or spoils. To which I answer,

1. Then the losse of the spoil was implied as part of the penalty. 2 He all along runneth upon a false supposition; viz, That *Adam* besides the continuance of the happinesse which at first was freely given him, should moreover by his obedience have merited or procured some further reward. Now (saith he) this reward must be procured us by Christs active righteousness, though his satisfaction put us into the state we fell from.

But all this is a meer fiction. For where doth the scripture talk of *Adams* meriting any more? or where doth it promise him any more

more then the continuance of that happineſſe which he then had?

So I have done with the first Question.

Your 2 is [whether Chriſt paid the ſame debt which was in the firſt obligation?] And here you ſend me to Mr. *Owen*.

Anſw. I had farre rather you had objected your ſelf. For I cannot well underſtand Mr. *Owen*'s minde, in pag. 137. He diſtinguiſheth betwixt paying the very thing that is in the obligation; and paying of ſo much in another kinde. Now this is not our queſtion, nor any thing to it; for we affirme that Chriſts ſuffering was of the ſame kinde of puniſhment, (at leaſt in the main;) but yet not the very ſame in the obligation.

In pag. 140. He ſtates the queſtion far otherwiſe, (and yet ſuppoſeth it the ſame) viz, whether Chriſt paid the *Idem*, or the *Tan-*

eundem

tandem? which he interpreteth thus: [that which is not the same, nor equivalent to it, but onely in the gracious acceptation of the Creditour] Now what he means by [not equivalent] I cannot tell.

r. If he mean [not of equal value,] then he fighteth with a shadow; he wrongeth *Grotius*, (for ought I can finde in him,) who teacheth no such doctrine: However, I doe not so use to english [*solutio Tantidem.*] But if he mean that it is not equivalent in procuring its end, *ipso facto*, delivering the debtour, without the intervention of a new concession or contract of the creditour; (as *solutio ejusdem* doth,) then I confesse *Grotius* is against him; and To am I.

(So also [Gods Gracious acceptance] is either his accepting lesse in value then was due, and so remitting the rest without payment: (this I plead not for,) or els it is his accepting of a refuseable payment, which though equal in value, yet

yet he may chuse to accept according to the tenour of the Obligation. This is gracious acceptance, which *Grotius* maintaineth; and so doe I; and so distinguish betwixt *solutio & satisfactio*, payment and satisfaction.

Yet here Mr. *Owen* entereth the lists with *Grotius*; And

1. He overlooketh his greatest Arguments.

2. He slightly answereth onely two.

And 3. when he hath done, he saith as *Grotius* doth, and yeeldeth the whole cause.

[These three things I will make appeare in order.

1. The chiefe Argument of *Grotius* and *Vossius* is drawne from the tenor of the Obligation, and from the event: The Obligation chargeth punishment on the offender himselfe. It saith [*In the day thou eatest, thou shalt dye.*] And [*Cursed is every one that continueth not in all things, &c.*] Now if the same in the Obli-

Obligation be paid, then the Law is executed, and not relaxed; and then every sinner must dye himself, for that is the *Idem*, and very thing threatned: So that here, *Dum alius solvit, simul aliud solvitur*. The Law threatned not Christ, but us. (Besides, that Christ suffered not the losse of Gods love, nor his image and graces, nor eternity of torment, of which I have spoke in the Treatise.) What saith Mr. Owen to any of this?

2. The two Arguments he dealth with, are these.

1. [The payment of the very debt, doth *ipso facto*, free the debtor] To which he answereth, that Christs death doth actually, or *ipso facto*, free us. This Answer I shall consider under your last question wherto it belongeth.

To the second Argument [that the payment of the same thing in the Obligation, leaveth no roome for pardon] he answereth thus: Gods pardoning comprizeth

the

the whole dispensation of Grace in Christ : As 1. The laying of our sinne on Christ. 2. The imputation of his Righteousnesse to us ; which is no lesse of grace and mercy : However, God pardoneth all to us, but nothing to Christ : So that the freedome of pardon hath its foundation

1. In Gods will freely appointing this satisfaction of Christ.

2. In a gracious acceptation of that decreed satisfaction in our stead.

3. In a free application of the death of Christ to us, &c.] so saith Mr. Owen.

To which I answer: 1. Pardon implieth Christs death as a cause; but I would he had shewed the Scripture, that maketh pardon so large a thing, as to comprize the whole dispensation of Grace ; or that maketh Christs Death to be part of it, or comprized in it.

2. If such a word were in Scripture, will he not confesse it to be figurative,

figurative, and not proper, and so not fit for this Dispute? A

3. Else when hee saith, that Christs Death procured our pardon, he meaneth that it procured it selfe.

2. Neither is imputation of Righteousnesse any part of pardon, but a necessary antecedent; so that here is no part of pardon yet in all this.

3. The same may be said of Gods Acceptation.

4. Its Application is a large phrase, and may be meant of severall acts; but of which here, I know not.

5. How can he call it, [A gracious Acceptation, a gracious imputation, a free Application,] if it were the same thing which the Law required that was paid? To pay all according to the full exaction of the Obligation, needeth no favour to procure acceptance, imputation, or application: Can Justice refuse to accept of such a payment? Or can

can it require any more?

Object. But it is of grace to us, though not to Christ.

Ans. Doth not that clearely intimate, that Christ was not in the Obligation? that the Law doth threaten every man personally; Or else it had been no favour to accept it from another.

3. That Mr. Owen giveth up the cause at last; and saith as *Grotius* (haying it seemeth not understood *Grotius* his meaning) appeareth, p. 141, 142, 143.

For 1. he acknowledgeth that the payment is not made by the party to whom remission is granted, (and so saith every man that is a Christian.)

2. He saith, It was a full valuable compensation; (therefore not of the same.)

3. That by reason of the Obligation upon us, we our selves were bound to undergoe the punishment, (therefore Christs punishment was not in the Obligation, but only ours,

ours, and so the Law was not fully executed, but relaxed.)

4. He saith, he meaneth not that Christ bore the same punishment due to us, in all accidents, of duration and the like; but the same in weight and pressure, (therefore not the same in the Obligation, because not fully the same: Not the same numerically; nor perhaps specifically in all respects, if the losse of Gods Love and Image, and incurring his hatred, the corruption of the body, the losse of right to, and use of all the creatures, and the losse of all comforts corporall or spirituall, &c. were any part of the curse.) yet that it was in the greatest respects of the same kinde, I doubt not.

5. He saith, [God had power so farre to relax his owne Law, as to have the name of a surety put into the Obligation, which before was not there; and then to require the whole debt of that surety.]

And what saith *Grotius* more then

then this? If the same thing in the Obligation be paid, then the Law is executed; and if executed (properly and fully) then not relaxed. Here he confesseth that the sureties name was not in the Obligation; and that God relaxed the Law to put it in. Now the maine businesse that *Grotius* there drives at, is but to prove this relaxation of the Law, and the non-execution of it on the offenders threatned.

I judge that Mr. *Owen* hath no better successe in his next assault of *Grotius* on that question [Whether God manage this work of relaxing the Law, punishing Christ for us, &c. as a Creditor, or as an absolute Master, or as a Iudge under Lawes, or as the supreme Rector?] the last of which *Grotius* maintaineth? He that readeth *Grotius* and *Vossius* own words, doth need no further defensative against the force of Mr. *Owen*'s Answers.

But this is nothing to me.

Onely I would not have any

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truth

truth to fare the worse for *Grotius* his defection. It was himselfe that deserved the discredit, and not the Truth of God.

The third and last contradicted Article is, [That no man is actually and absolutely justified upon the meere payment of the debt by Christ, till they become Believers.]

Against this, you send mee to both the fore-mentioned Authors.

Ans. 1. When I first cast my eye upon the two fore-cited Disputations in *Maccowski*, I had thought he had spoke onely of the universall conditionall Justification of men, when he saith, [that active Justification was at the beginning of the first promise;] But my charitable thoughts I soone saw were mistaken.

But I find, as his Doctrine is very strange, so are his proofes as slender, as any mans you could have sent me to.

1. Is it not strange that Active justification should bee perfected 5000. yeares before Passive justification is in being? I thought Passive justification had been the immediate effect of the Active; And that God had justified no man; who is not thereby justified?

2. And as strange and abhorred to me, is the other part of his doctrine, viz. That Faith onely taketh knowledge of justification formerly wrought.

And his Arguments are as weak as the doctrine erroneous.

1. The first is [Because the Object must needs go before the Act.]

Ans. But is it not pity that so excellent a Doctor should think that justification (and that not only in offer, but in actuall being) should be the object of justifying Faith? I am ashamed to confute so senselesse an assertion. Sure it is Christ, and not actuall justification that is the Object. When the Scripture saith, that [Whoever beleevesh shall

be justified] is it a learned Exposition which thus interpreteth it? [You that are elect, are already justified, and if you will beleeve it, you shall know it:]

2. He citeth *Parans*, saying, that Faith doth not effect justification, but accept it.

Ans. 1. They that say, Faith is the instrumentall cause of justification, must needs say, that Faith effecteth it.

2. Faith accepteth Christ for justification.

3. It accepteth not justification as being actually and absolutely our owne before the acceptance: But it accepteth a conditionall justification offered to me, that by the acceptance it may become absolutely mine.

His citing of *Tossanus* words is nothing for him: For when hee saith, that [All the Elect are justified in Christ, in respect of the merit thereof] it is no more then to say that [Christ hath merited their
justi-

justification :] which who deny-
eth?

But the great Argument which he and all of his judgement do trust to, is this: [If the surety so undertake or discharge the debt, that the creditor rest satisfied with that undertaking or discharge ; then is the debtor free from the debt. But Christ hath so undertaken and discharged the particular debts of the Elect ; therefore the Elect are freed.]

Ans. 1. Payment is refusable, or not refusable : That payment which is of the same thing in the Obligation, either by our selves or our Delegate, is not by the Creditor refusable ; so that if we had paid it, or Christ had been our Delegate, appointed by us to pay the same that was due, then God could not have refused to take that payment: But Christ being appointed to this by the Father, and not by us ; and also paying not the very same, but the value, God might have refused the payment.

2. Where

2. Where the payment is not refusable, there the discharge of the debtor is not refusable, but doth follow *ipso facto* : But where the payment is refusable, (as here it was) the Creditor may accept it upon what termes he pleases, and chuse to give the Debtor an absolute discharge; so that it being the full agreement and pleasure both of the Creditor and the Surety, the father and the sonne, that the Debtor should have no discharge by the payment, but upon a certaine condition by him to be performed, no doubt he shall have none till he have performed it.

3. So that Gods accepting the payment and being satisfied with it, may be understood

1. In respect to the Surety, and the value of his payment; and so God was well pleased and fully satisfied in Christs payment, as being the full value that his justice did require, and beyond which he expected no more at his hands.

2. Or

2. Or it may be spoken in reference to the debtor, the sinner, and the affecting of his freedom: And so God was not immediately upon Christs payment, so satisfied or well pleased with the particular offenders, as to deliver and discharge them without requiring any thing at their hands.

1. For he will first have them performe the imposed condition of taking Christ who hath bought them, for their onely Saviour, Husband, and Lord.

To these of *Macoovius*, Mr. Owen in the place (against *Grotius*) which you referre mee to, addeth some more.

As [1. By death he deliver us from death:]

Ans. Not immediately nor absolutely, nor by his Death alone; but by that as the price, supposing other causes on his part, and conditions on ours to concurre before the actuall deliverance.

2. He saith [The Elect are said to

to dye and rise with him.]

Ans. Not in respect of time, as if we dyed and rose at the same time, either really or in Gods esteem : Nor that wee dyed in his dying, and rose in his rising. : But it is spoken of the distant, mediate effects of his death, and the immediate effects of his Spirit on us, rising by regeneration to union and Communion with Christ.

3. He saith, [Christ hath redeemed us from the curse, being made a curse for us. *Gal. 3. 13.*]

Ans. I explained before how farre we are freed by Redemption ; He hath redeemed us, that is, paid the price ; but with no intent that we should by that Redemption be immediately or absolutely freed.

Yet when we are freed, it is to be ascribed to his death as the meritorious cause ; but not as the onely cause.

4. He saith [The hand-writing that was against us, even the whole obligation is taken out of the way and

and nailed to his Crosse.

Ans. 1. By the hand-writing of Ordinances, is especially meant the Law of Ceremonies.

2. If it be meant also of the curse of the Old Covenant, then it cannot be so understood, as if the Covenant it selfe were abrogate, for the reasons I have before given in the Treatise.

3. Nor yet that any are absolutely discharged from the curse, till they performe the condition required for their discharge.

4. But thus farre the Law is taken down, that our Redeemer hath bought us from that necessity of perishing, that lay upon us for our transgressing that Law; so that no man is now condemned for the meer violation of that first Covenant; and so he hath taken the Law into his owne hands, to charge only upon those that break the conditions of the New Covenant.

5. And so he hath taken downe the condemning power of the Law

as it standeth by it selfe, and not as it is under the Covenant of grace: And hee hath freed us from the curse conditionally, and the condition is easie and reasonable.

6. So that *quoad meritum*, the work is done. All the satisfaction is made, and price paid; and therefore in *Heb.* 1. 3. it is said to be done. If a man were a 1000 l. in debt, and had tryed all meanes, and had no hope left to procure his discharge: And if a stranger to him goe to the Creditor, and buy the Debtor who is in prison into his owne hands; by paying all the debt, yet resolving, that if he refuse his kindnesse, hee shall have no benefit by it, but lye and rot there; May it not be fitly said, that the debtor is delivered? because the great difficulty which hindered, is removed; and the condition of his freedome is so reasonable, that common reason supposeth he will not stick at it; and if he doe, it is utterly against reason and humanity, for hee may be freed if he will. There.

Therefore it is no unfit phrase, to say the man is freed as soon as his debt is payed: But yet he is not absolutely freed; nor actually neither in point of personall right, nor of possession. And for his humane refusal of the kindnesse of his Redeemer, may lye and perish there, and be never the better, but the worse for all this.

7. Yet it being the absolute purpose both of the Father and Mediator, to cause all the Elect to perform this condition of their discharge; therefore Redemption is a cause of their certaine future discharge, and a linke in the inviolable chaine of the causes of their salvation: But to the rest of the world it is not so.

But I doe not well understand the meaning of the Author you referre me to: For he saith, [That Christ did actually and *ipso facto*, deliver us from the curse and obligation; yet we doe not instantly apprehend and perceive it, nor yet possesse it; but only we have actu-
all

all right to all the fruits of his death :
As a prisoner in a farre Countrey
who is ransomed, but knoweth it
not, nor can enjoy liberty till a
Warrant be produced, &c.

But 1. Whether a man may fitly
be said actually, and *ipso facto*, to be
delivered and discharged, who is
not at all delivered, but onely hath
right to deliverance, I doubt.

2. Knowledge and possession of
a deliverance, are farre different
things : A man may have possession
and no knowledge in some cases ;
or if he have both, yet the procuring
of knowledge is a small matter, in
comparison of possession.

3. Our knowledge therefore
doth not give us possession ; so that
the similitude failes ; for it is the
Creditors knowledge and satisfac-
tion that is requisite to delive-
rance. And our Creditour was not
in a farre and strange countrey, but
knew immediately, and could either
have made us quickly know, or tur-
ned us free before we had knowne
the cause.

4. Nor

4. Nor can it easily be understood, how God can so long deny us the possession of Heaven, if wee had such absolute actuall Right (as he speaketh) so long ago; which seemeth to expresse a *jus ad rem* & *in re*.

2. If it be said, wee are yet in our minority, and not fit for present possession.

I answer, That this fitnessse and our maturity is part of the deliverance, or benefit (which he saith, *de facto*, we had right to :) And so we should have had that also in present possession.

4. But if he doe meane onely a right to future possession (for such there is,) yet I confesse it is beyond my conceiving, how in regard of the relative part of our deliverance, that right and the possession should stand at so many yeeres distance. To have right to Gods favour and acceptance, and to have possession of that favour; to have right to the remission of sinne, and adoption, and to

to have possession of these, do seeme to me to be of neerer kin. Except he should think that possession of favour is nothing but the knowledge or feeling of it; and that possession of pardon is the like; and that Faith justifieth us but *in foro conscientia*; But I will not censure so hardly till I know it.

Indeed there is a justification by publike declaration at the great judgement, which much differeth from a meer Right. But our justification by faith here is but a justifying in the sence of the Law, or giving us right to that full justification: So that [To have right to it,] and [to have possession of it in point of Law or Right;] is to me all one; For what doth Faith give us possession of in its justifying Act, but this legall right?
15. And indeed, it seemeth to me a full definition of all pardon and justification which is here to be expected, which he layeth downe; Hee saith, [Christ did deliver us from

from the curse, and take away the Obligation which was against us *ipso facto*.] And I think to be justified, is but to be freed from the curse or condemnation; and to be pardoned, is nothing else but to be freed from the Obligation to punishment. And is remission and justification the immediate effect of Christs Death?

What ever this Writer thinketh in this, is nothing to us: But because I would not have you so palpably and dangerously erre, let mee say a little more against this mistake. You may remember I have oft told you, of how great moment it is in Divinity, to be able soundly to distinguish betwixt Immediate and Mediate Effects of Christs Death. (I think *Tho. Moore* meant the Immediate and Mediate Effects, which he calleth [*Ends*] which hath caused a great many pages about the Ends of Christs Death.

Death, to be written by his Antagonists to little purpose.) Now I would have you know, that this actuall Remission and Justification, are no Immediate, but Mediate effects of Christs Death; no, nor a personall right thereto, if there be any such thing distinct from actuall freedome.

And to this end I pray you weigh these Arguments.

1. What Right soever God giveth to men to things supernaturall (such as justification, remission, adoption) he giveth by his written Lawes. But by these Lawes hee hath given no such thing to any Beleever, (such as are the Elect before conversion,) therefore, &c.

The major is evident: Gods Decree giveth no man a personall right to the mercy intended him. And for the minor, no man can produce any Scripture giving to unbelievers such a right.

2. If God hate all the works of iniquity, and we are all by nature
the

the children of wrath, and without faith it is impossible to please God, and he that beleeveth not is condemned already; then certainly the Elect while they are unbelievers are not actually, *de facto*, no nor in personall Right, delivered from this harred, wrath, displeasure and condemnation. But the major is the very words of Scripture; therefore, &c.

3. If we are justified onely by Faith, then certainly not before Faith: But we are justified onely by Faith; therefore, &c.

I doe in charity suppose that you will not answer so grossely, as to say, we are justified *in foro Dei*, before Faith, and onely *in foro conscientie*, by Faith, till you can finde one word in Scripture which saith, that an unbeliever is justified. If I thought you were of this opinion, I should think it an easie task to manifest its falshood.

And if you say that we are justified in Gods Decree before Faith:

I an-

I answer, 1. It is no justification; shew me the Scripture that calleth it so.

2. Nay, it clearely, implyeth the contrary. For Decreeing is a term of Diminution, as to justifying. He that saith he is purposed to free you from prison, &c. implyeth that as yet it is not done. To be justified or saved in Decree, is no more but that God decreeth to justifie and save us; and therefore sure it is yet undone.

4. If we are exhorted while wee are unbelievers, to be reconciled to God, and to beleeve for remission of sinnes; then sure we are not yet reconciled, nor remitted; But the former is evident in Scripture; therefore, &c.

5. No man dare affirme, that we are immediately upon Christs death, delivered actually; and *ipso facto*, from the power or presence of sin, nor from afflictions and death, which are the fruits of it; nor yet that we are freed from the distance & separation

ration from God which sinne procured. And why then should wee think that wee were immediately delivered from the guilt and condemnation?

I know the common answer is, that justification is an immanent act, and therefore from eternity; but Sanctification is a transient act. But I have disproved this in the Treatise, and cleared to you, that justification is also a transient act: Otherwise *Socinianisme* were the soundest doctrine, that Christ never needed to satisfie, if we were justified from eternity. Yet (to confesse the truth) I was long deceived with this Argument my selfe, taking it upon trust from Dr. *Twisse* and Mr. *Pemle*, (whom I valued above most other men;) and so continued of that same judgement with these Authors you alledge, and remained long in the borders of *Antinomianisme*, which I very narrowly escaped: And it grieveth mee to see many of our Divines to fight
against

against Jesuites and *Arminians* with the *Antinomian* weapons, as if our cause afforded no better ; and so they run into the farre worse extreame.

I undertake to manifest to you, that this Doctrine [of Christs immediate Actuall delivering us from guilt, wrath, and condemnation,] is the very pillar and foundation of the whole frame and fabrick of *Antinomianisme*.

But these things which you draw out of me here unseasonably, I am handling in a fitter place, (in a small Tract of *Universall Redemption* :) But the last week I have received *Amiraldus* against *Spanhemius* exertations, who hath opened my very heart, almost in my owne words; and hath so fully said the very same things which I intended, for the greater part, that I am now unresolved whether to hold my hand, or to proceed.

The Lord give you to search after the truth in love, with a humble, unbyassed,

unbyassed, submissive soule ; neither losing it through negligence and undervaluing, nor yet diverted from it by inferiour controversies, nor perverted by self-confidence, nor forestalled by prejudice, nor blinded by passion, nor lost in contentions, nor subverted by the now-ruling spirit of giddinesse and levity, nor yet obscured by the confounding of things that differ ; that so by the conduct of the Word and Spirit, you may attaine the sight of amiable naked truth, and your understanding may be enlightened, and your soule beautified by the reflexion and participation of her light and beauty, that your heart being ravished with the sense of her goodnessse, and awed by her Authority, you may live here in the constant embracements of her, and cordiall obedience to her, till you are taken up to the prime eternall Truth and Goodnesse.

Rom.

Rom. 14. 9.

For to this end Christ both dyed, and rose, and revived, that he might bee Lord both of the dead and living,

Ephes. 1. 22.

And (God) hath put all things under his feet, and gave him to be the head over all things to the Church.

Heb. 5. 9.

And being made perfect, hee became the Author of eternall salvation to all them that obey him.

Revel. 20. 14.

Blessed are they that doe his commandements, that they may have right to the Tree of Life, and may enter in by the gate into the City.

Sayings



Sayings of excellent Divines ; added to satisfie you who charge mee with Singularity.

Dr. Twisse his Discovery of Dr. Jacksons vanity, p. 528.

WHat one of our Church wil maintain, that any one obtaines a full Redemption by Christ without Faith ? especially considering that Redemption by the Blood of Christ, and forgiveness of sinnes are all one, *Eph. 1. 17. Col. 1. 14.*

Bishop Hooper cited by Doctor Jackson.

(Christ) onely received our infirmities and Originall Disease, and

and not the contempt of him and his Law.

*Expounded by D. Twisse against
D. Jackson, pag. 584.*

His meaning in my judgement is onely this, that Christ hath made satisfaction for the imperfections of our Faith and holinesse, although we continue therein untill death: But he hath not made satisfaction for the contempt and hatred of his Word, &c. in case men doe continue therein unto death.

*Alstedius Distinct. Theol.
c. 17. pag. 73.*

The condition of the Covenant of Grace, is partly Faith, and partly Evangelicall obedience or holinesse of life proceeding from Faith in Christ.

Idem

Christ is our Righteousnesse in a
 canfall sense; but not in a formall
 sence.

Sadeol advers. human. satisfact.

pag. 213.

Christs Satisfaction is to them pro-
 fitable to whom it is truly applied.
 The way of application is this; that
 the merits of Christ be imputed to
 us: This imputation is done when
 the Holy Ghost begetteth in us a
 true faith, which receiving the be-
 nefit of Christ; doth at once also
 produce in us the true fruits of our
 Regeneration.

Rivetus in Disput. de Satisfactione.

God was not bound to accept the
 satisfaction performed by another,
 although sufficient; unlesse (which
 he could not) man had satisfied

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him.

himself, and had borne the punishment due to his sinne; therefore there was a necessity that a Covenant should intercede, and God himselfe propound a Mediator,

That there must an agreement intercede on his part who was satisfied, I have proved, without which the satisfaction had been in vaine, *Ibidem.*

Idem. ibid. Thes. 4, 5, 6.
 The Act which in satisfaction God performeth, is of a supreme Judge, freely relaxing his own Law, and transferring the penalty on another: So that in this relaxation Gods supreme dominion may be observed: For how could God have relaxed his Law, if he had not been the supreme Rector, or had beene under a Law himselfe? And by the transferring the penalty from the sinner, and exacting it of the surety, the

the relation of a party offended,
as such, is removed from God, &c.
Jam. 4. 12.

So he proceedeth to prove, that
God could and did relax his Law, as
being positive, and so relaxable;
that it is abrogate, not expounded
et c. And what of it was
relaxable, and what not, &c.

Bellarmino confesseth (*l. 2. de just.*
cap. 7.) that our opinion is right, if
we meane, that Christs merits are
imputed us, because they are given
us, and we may offer them to God
the Father for our finnes, because
Christ undertook the burden of sa-
tisfying for us, and reconciling us to
God. Which *River* approveth,
Diss. de justic.

*Dr. Twisse Vindic. Grat. l. 2.
par. 2. crim. 3. 5. 6.*

I confesse salvation, and so pardon and adoption, are offered to all and singular men on condition they beleeve, &c. And so I deny not, that Redemption is so farre obtained for all and every man.

Dr. Twisse against Cotton,

page 74.

Still you prove that which no man denyeth, *viz.* That God purposed life to the world upon condition of obedience and repentance; provided that you understand it right, *viz.* that obedience and repentance is ordained of God, as a condition of life, not of Gods purpose.

Dr. Twisse

*Dr. Twisse Confid. of Tilenus Synod
Dort & Arles reduced to*

prac. pag. 61.

Ger. Vossius interpreteth the will of God touching the salvation of all of a conditionall will, thus ; God will have all to be saved, to wit, in case they beleeve ; which conditionall will in this sence, neither *Austin* did, nor doe we deny.

Idem pag. 143, 144.

I willingly professe that Christ dyed for all in respect of procuring the benefit (of pardon and salvation) conditionally, on condition of their faith.

So also, pag. 154, 161, 164, 165. 170, 194. And *Discovery of Doctor Jacksons vanity*, p. 527. 551.

Innius Parallel. l. 3. Heb. 5. 9.

For the promise of salvation is made to obedience, and bequeathed

to it in the Testament of Christ
himselfe dying.

Paraus in Hebr. 5. 9.

To obey Christ, is not onely to
professe his Name, but to acknow-
ledge him the onely perfect Redee-
mer, to cleave to him in true affiance,
and to live worthy the Gospel.
This condition in the whole Gospel
is required in those that shall be sa-
ved. Universall Grace belongeth
onely to the obedient.

Piscator in Heb. 5. 9.

Christ is not the Author of salva-
tion to all men, but onely to those
that obey him, that is, who beleve
his Promises, and obey his Precepts.

Aretius in Heb. 5. 9.

The benefit of Redemption is u-
niversall, and indeed belongs to all
in generall, so be it we obey him.

Calvin

Calvin in Luke 1. 6.

We must so expound whatsoever the Scripture speaks of the Righteousnesse of men, that it overthrow not the forgivenesse of sinnes, whereon it resteth as a building on its foundation. They who simply expound it, that *Zachary* and *Elizabeth* were righteous by Faith, because they were freely accepted of God for the Mediatours sake, doe wrest the words of *Luke* to a strange sense. And as to the matter it self, they say something, but not the whole. I confesse indeed, that the righteousnesse which is ascribed to them, ought to be acknowledged as received from the Grace of Christ, and not to the merit of works; yet the Lord, because hee imputed not to them their sinnes, doth dignifie their holy life, with the title of Righteousnes. The folly of the Papists is easily refelled, who oppose this Righteousnes to the Righteousnes of Faith; when as it flowes from it, so it ought to bee

placed in subordination to it, that
so there bee no disagreement be-
tween them.

Perkins, Vol. 1. p. 662. The dw
Y god qdw true Gaine.

And lest any should imagine,
that the very act of Faith in appre-
hending Christ, justifieth, wee are
to understand, that Faith doth not
apprehend by power from it selfe,
but by vertue of the Covenant. If
a man beleeve the Kingdome of
France to be his, it is not therefore
his; yet if he beleeve Christ and
the Kingdome of Heaven by Christ,
to be his, it is his indeed; Not
simply, because he beleeves, but be-
cause he beleeves upon command-
ment and promise: For in the re-
nouer of the Covenant, God pro-
miseth to impute the obedience of
Christ to us, for our righteousness,
if we beleeve,

Perkins, Vol. I. p. 476. on Hab. 2.4.

Justice mentioned in the word is two fold, the justice of the Law, and the justice of the Gospel: The justice of the Law hath in it all points and parts of justice, and all the perfection of all parts; and it was never found in any upon earth except *Adam* and *Christ*. The justice of the Gospel hath all the parts of true justice, but it wants the full perfection of parts. And this kinde of justice is nothing else but the conversion of a sinner, with a purpose, will, and endeavour to please God, according to all the Commandments of the Law. Thus was *Noah* just, *Iob*, *Zachary*, *Elizabeth*; and thus must the just man be taken in this place, *Hab. 2.4.*

Sop. 649. in The true Gaine!

God doth as it were keep a double Court, one of justice, the other of

Mercy. In the Court of justice hee gives judgement by the Law, and accuseth every man that continueth not in all things, &c. In this Court nothing can stand but the Passion and Righteousnesse of Christ ; and for the best works that we can doe, we may not look for any acceptation or reward , but use the plea of *David*, *Enter not into judgement with thy servant, O Lord, for no flesh shall be justified in thy sight.* Now in the Court of Grace and Mercy God hath to deal with his own children, that stand before him justified and reconciled by Christ, and the obedience of such he accepteth in this Court, and mercifully regardeth, though imperfect-- for Christ.

Perkins, Vol. 1. pag. 124.

On the Creed.

Christ as he is set forth in Word and Sacraments, is the object of Faith. — Faith apprehendeth whole Christ, — pag. 125. First,

it apprehendeth the very body and blood of Christ ; and then in the second place the vertue and benefits.

— Whereas some are of an opinion that faith is an affiance or confidence, that seemes to be otherwise ; for it is a fruit of Faith.

That Faith is so large as to containe very many acts, see *Zanchy* on *Eph. 1. in loco communi de fide*.

That Word and Sacraments are the instruments of justification on Gods part, *Zanchy* affirms on *Ephes. 1. loco communi de justificatione*.

That the forme of Righteousnesse is conformity to the Law, he teacheth on *Phil. 1. 11*.

That there is a necessity of a two-fold Righteousnesse, one imputed, the other inherent. *Zanchy* *ibid* & *freq*.

Dr. Willet on *Rom. 2. contr. 3. 7.*

Good workes are required as a condition in those which are to bee saved.

saved, not as a meritorious cause of their salvation.

The meaning of this sentence [*the doers of the Law shall be justified,*] is the same : God will approve, justify, reward them that doe the works of the Law, whether Jew or Gentile : Yet it followeth not that a man is therefore justified by the works of the Law : But God approveth and rewardeth the workers, not the hearers and professors : So here the Apostle treateth not of the cause of justification, which is faith without the works of the law ; But of the difference between such as shall be justified, and such as are not. *Faith.* They onely which have a lively Faith, which worketh and keepeth the Law in part, and supplyeth the rest which is wanting in themselves by the perfect obedience of Christ, *they shall be justified ;* not those which onely professe the Law, and keep it not. The Apostle

postle then here sheweth who shall be justified, not for what.

By these words it is evident that Dr. Willet and Fains acknowledge sincere obedience to be a condition of justification, or of those that shall be justified, though not a cause, as they say (I thinke mistakingly) Faith is.

Dr. Davenant *Animadversions on Gods love to mankind*, p. 385. 386.

The Doctrine of Predestination permiteth no man to perswade himselfe that his salvation is certaine, before he finde that he is truly converted, truly faithfull, truly sanctified.

Because you will perhaps heare Mr. Owen before Grotius, see Mr. Ballon *Covenant*. p. 290.

There

There is a two-fold payment of debt, one of the thing altogether the same which was in the Obligation; and this *ipso facto* freeth from punishment; whether it be paid by the debtor himselfe, or by his surety. Another of a thing not altogether the same which is in the Obligation, so that some act of the Creditor or Governour must come unto it, which is called remission; in which case deliverance doth not follow *ipso facto* upon the satisfaction; and of this kind is the satisfaction of Christ. — Thus this great learned, holy Divine as almost *England* ever bred, doth go on (even in *Grotius* his owne words translated) betwixt whom (had he been living) and *Mr. Owen* would have been but *impar congressus*.

Ball on Covenant, p. 240.

As these false Teachers 2 *Pet.* 2. 1 were called into the Covenant, accepted the condition, beleev'd in Christ,

Christ, for a time rejoyced in him, and brought forth some fruit, so we confesse they were bought by the blood of Christ, because all these were fruits of Christs Death, whereof they were made partakers.

As in the Parable, *Mat. 18. 25.* the Lord is said to remit to his servant a 1000. talents when he desired him, *viz. Inchoately, or upon condition, which was not confirmed, because he did not forgive his fellow-servant*: So the false Prophets are bought by the blood of Christ, in a sort, as they beleevèd in Christ. We read of Apostates who had bin enlightned, &c. *Heb. 6. 5, 6, 7.* and did revolt from the Faith; To these men their sinnes were remitted in a sort in this world, and in a sort they were bought with the blood of Christ, but inchoately onely, and as they tasted the word of life. Had they eaten the word of life, had they soundly and truly beleevèd in Christ, they had received perfect and consummate

summate remission of sins, both in this world, and in the world to come; they had been perfectly redeemed and reconciled to God; But because they did not eat, but tasted onely, they received not perfect Remission, they were not perfectly redeemed.

Idem. pag. 225.

There is this mutuall respect betwixt the promise and stipulation; that the promise is as an argument which God useth, that hee might obtaine of man what he requireth; and the performance of the thing required, is a condition, without which man cannot obtaine the promise of God.

Idem, pag. 43.

Of this Covenant be two parts, 1. a Promise: 2. a stipulation. The Promise is, that God will pardon the sinnes of them that repent unfeignedly, and beleeve in his mercy.

2. The

2. The Stipulation is, that they believe in him that justifieth the ungodly, and walk before him in all well-pleasing.

See him also delivering the most of *Amiraldus* doctrine, p. 244, 245.

De iustis. l. 1. c. 1. §. 1.

Molinæ de elect. ex fide, p. 316.

We know remission is not obtained before Prayers (for it.) But I say that it was decreed before Prayers; and that it is sought by Prayers, although it be decreed.

Scarpinus symphonia. p. 93.

The substance of the Covenant lyeth in the promise of grace made in Christ, and the Restipulation of Faith and Gratitude.

Paraens in Genes. 17. p. 1130.

The substance of the Covenant lyeth in the promise of free Reconciliation, Righteousnesse, and life
- eternall,

eternall, by and for Christ freely to be given, and in the restipulation of our Morall Obedience and Gratitude.

Bullinger. Decad. I. Serm. 6.

pag. 44.

We say, Faith justifieth for it self, not as it is a quality in our minde, or our owne work : but as Faith is a gift of Gods grace having the promise of Righteousnesse and life, &c. Therefore Faith justifieth for Christ, and from the grace and Covenant of God.

Mr. Ant. Burgesse of Instif.

Lect. 14. p. 117.

Scripture maketh no pardon of sinne to be but where the subject hath such qualifications as this of forgiving others. It is not indeed put as a cause, or merit, but yet it is as a qualification of the subject ; therefore our Saviour repeateth,

Except

Except ye forgive others, &c. So Act. 10. 43. Rom. 3. 15. So 1. Iob. 1. 9. If we confesse, &c. By these and the like Scriptures it is plaine, That remission of sinne is given us only in the use of these Graces.

Mr. Burges of Instif. Lect. 18.

pag. 148, 149.

Prop. 2. Although the Scripture attributes pardon of sinne to many qualifications in a man, yet repentance is the most expresse and proper duty. — If we speak of the expresse formall qualification, it is repentance of our sinnes, &c.

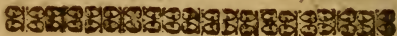
Prop. 3. None may beleeve, or conclude that their sinnes are pardoned before they have repented, *Mat 3. 2. Luk. 13. 3.*

Prop. 4. There is a necessity of repentance if we would have pardon, both by necessity of Precept, and of meanes. The Spirit of God worketh this in a man to qualify him for this pardon, p. 150.

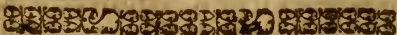
You

You see then that Faith is not the only condition of remission, and consequently nor of justification.

Not as an appeale to men, but to fill up the vacant pages, and satisfy you who charge me with singularity, have I added these promiscuous Testimonies, supposing you can apply them to their intended uses.



FINIS.



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